

A HEAP OF LIVING

CORA W. HELMAN

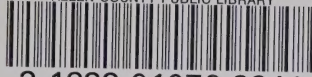
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A HEAP OF LIVING

by CORA W. HELMAN

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Stories concerning the J. Edson Ulerys and
The Church of the Brethren at Onekama, Michigan



J. EDSON and SYLVA ULERY
AUGUST 1955

1747018

Dedicated to

Dr. Harry S. Sadler, whose vision and financial aid were responsible for initiating a Church of the Brethren in Onekama (but who did not live to see the fruition of his dream), and his wife Molly;

and to

J. Edson and Sylva Ulery, who were the active leaders in the organization of the Church and, save for seven years, shepherds of the flock from 1906 to 1949.

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Introduction

Throughout all of my mature life I have known J. Edson Ulery. In my earlier years I heard him preach here and there at District Conferences or in a series of revival sermons in various churches. Then along about 1920 and for some years thereafter, it was my privilege to work with him at Manchester College. For a number of years both of us served on the Executive Board of the college with President Otho Winger, Treasurer, L. D. Ikenberry; and Trustee, G. A. Snider. In about the mid-twenties he built a house on College Avenue on a lot adjoining our own where we lived as neighbors for some years. In these ways I learned to know, to love, and respect highly this very remarkable man.

J. Edson was one of the most unique and original men I have ever known. He was very tall, exceedingly slender with long arms and legs. He always wore a beard. His face was ruddy, and ever ready to break out in a broad smile or a hearty laugh. He always brought into any situation a note of good cheer; for his was a religion of wholesome, healthy-mindedness.

He was first of all a great Christian. From boyhood to old age he was devoted to the work of the church, as Bible Teacher, as Evangelist, as church college trustee or as financial secretary for the college. His good works were the fruitage of a long life dedicated to Christ and his Kingdom.

As a young man he studied the Bible under the leadership of E. S. Young, one of the well known and effective Bible

teachers of his day. He learned Dr. Young's methods and through it he learned his Bible. As a result he held many Bible Institutes throughout many states. He knew the book and could wield the Sword of the Spirit with good effect. For many years he was widely known and extensively used as a revival preacher (or evangelist).

In Brother Ulery's nature there was a poetic strain which was evident in his preaching. He had the mind of a poet. Being keenly sensitive to the beauty of nature in all of its aspects, his sermons abounded with word pictures that were most captivating. His grammar might not be faultless, but through his broken sentences came evidence of a rare soul. One could not help wishing that he might have had opportunity to cultivate more extensively this sensitive spirit.

Brother Ulery also had a keen sense of humor. No one loved a humorous story better than he. No one could see the funny side of life more than he. His sermons sometimes abounded with almost "side splitting" humor. He could tell how Jehovah had to "whale Jonah for three days and nights" to get him to go to Nineveh. This buoyant good humor was spontaneous and wholesome. It was also natural and unpredictable.

He was a consummate mimic. He could hold the interest of children with Bible stories in a remarkable way. His power of imitation and of mimicry fascinated them. But he did not fail to impress the lessons in his stories.

Brother Ulery spent some years in growing vegetables on a farm near Onkama, Michigan. These he sold in surrounding towns. The merchants of Manistee, Michigan, still remember

with a smile the tall bearded minister who delivered vegetables to them in his knee-length Prince Albert coat. But they were serious when they said, "But he was a wonderful man. We all respected him highly."

The Ulerys had no children of their own, but their home became a rendezvous for many children and young people who had no home of their own. The number of these is unknown to the writer, but that there were many we know and in late years the Ulery home was a Mecca for Brethren travelers in Northern Michigan. Visitors were always welcome and were blessed by their visit.

Sister Ulery, who but lately passed to her long home, was a tower of strength at the home altar. She was indeed a mother in Israel whose good judgement and Christian devotion supplemented the talents of her companion.

It is most fitting that Cora Wise Helman should have written this memorial to Brother Ulery. Her sister Alma has long been living in the Ulery home, and has both given and received much from the experience. Cora too has been like a daughter to the Ulerys. Knowing the thoroughness of Mrs. Helman's work and her gift of expression, I bespeak for her book a wide circulation.

V. F. Schwalm

Author's Preface

This book is a by-product of the celebration of the Fiftieth Anniversary of the Church of the Brethren in Onekama. It began as a series of short stories for the Anniversary program concerning the church and its longtime pastors, Reverend J. Edson Ulery, and his wife Sylva. Research for the anniversary stories uncovered so many scintillating facets concerning the Ulerys and the church, that I was moved to continue writing after the program was over.

The life of the Ulerys covers a wide range of experience in backwoods, resort, and college communities; and in both country and city life. It extends from the primitive existence of pioneering to the refinements of modern living; from blazing trails through forest to skimming along smooth, wide highways. During their lifetime transportation changed from the horse and buggy, sleigh, and bobsled of their youth—to the roar of jets high in the sky and the bang of their breaking through the sound barrier, of their later years. Communication changed from the time and space limitations of the unaided voice to the time-defying persistence of the recorded voice, and the long distance telephonic range and world-encircling radio transmission of the live voice.

In the pattern of their lives, daily living and church activities are as inseparable as the colors of changeable silk; but, like the colors of that fabric, which change with the incidence of the light falling upon it, so each of the four parts of the book throws a spotlight on a different phase of their lives.

In Part I, the sparkle of their day by day living is revealed; Part II reflects Reverend Ulery's personality and churchmanship; in Part III the light falls on the activities of the church of which they were the pastors for so many years; Part IV shimmers with the soft glow of eventide.

Those who have known the Ulerys well, and whose imagination has not been unduly stifled by the affairs of their grown-up world, will visualize the incidents related, and will probably recall others; for everyone who has known "Brother Ulery" seems to have some story to relate concerning his unique personality. Who of his many friends has not relished the freshness of his humor; marveled at the originality of his way of expressing himself; or coveted the exuberance of his religion.

It is the hope of the author that the reader will be inspired to greater devotion and loyalty to his Lord by these stories concerning Reverend Ulery and the little woman who "stayed by the stuff," while he was away from home in the many Bible Institutes and evangelistic meetings, which he conducted far and wide over the country—from Brooklyn, New York, to Kansas; from Michigan to Florida.

The resources utilized in the preparation of the story were: (1) minutes of the business meetings of the church of which they were the pastors; (2) the membership roster of the church; (3) "The History of the Church of the Brethren in Michigan," compiled by Walter Young; (4) stories told by friends of the Ulerys, and by Reverend Ulery himself; (5) old newspaper clippings and miscellaneous papers preserved by Reverend Ulery; (6) my own memory of visits to Onekama as early as 1913, during which I was a participant in some of the activities described; (7) personal membership in the local church for some years.

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PART I. THE ULERYS

Chapter 1

PRE-ONEKAMA DAYS

YOUTH

J. Edson Ulery was born to Jacob and Mary Hoover Ulery, near Middlebury, Indiana, on June 22, 1873. He had one sister, Orpha, several years younger than himself. Their mother was left a widow while the children were still in their teens. J. Edson united with the Church of the Brethren (the church of his parents), when he was seventeen. He was elected to the ministry of that church when he was twenty-one.



J. Edson's Birthplace

He attended Tri-State Normal College at Angola, Indiana, several terms. Then in 1895, when representatives of the Church of the Brethren purchased the United Brethren Seminary (consisting of one building located on an oak-studded campus just north of the village of North Manchester, Indiana), he was the *fifth* student to enroll in that institution under Brethren auspices. His first enrollment was for a general course; but after several weeks, he changed to a three-year Bible course from which he graduated in 1898.

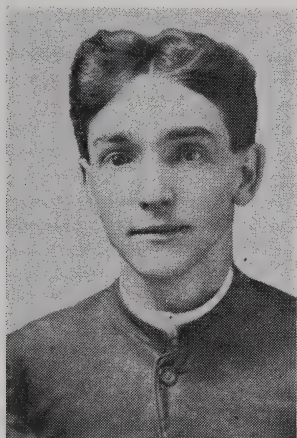
WEDDING BELLS

Two months and two days after J. Edson's birth, near Ashland, Ohio, a daughter was born to Moses D. and Mary Claypool Kindy; whom they named Sylva. When Sylva grew to young womanhood, she went to Elkhart, Indiana, where she was working when J. Edson met her in 1895. They planned to be married in 1896, but were advised to wait a year, which they did. The wedding occurred on August 26, 1897. Sylva accompanied her husband to college that fall and enrolled in a two-year Bible course; which she completed when he finished the three-year course.

J. Edson and Sylva differed in personal characteristics in the following respect: she was fair and rosy cheeked—he was swarthy; she was short and stout—he was long and lank; she was calm and unruffled in temperment—he was quick and impulsive; she was a home-loving person—he was at home wherever he took off his hat; she was devoted to kith and kin (though not to the exclusion of others)—everybody was like kith and kin to him. They were alike in that both were sunny in disposition and both had a keen sense of humor. Her laughter and his chuckles were always near the point of eruption and bubbled over on slight stimulation. Both were devoted to their Lord and His Church.

The *long* and *short* of it is they lived together harmoniously to celebrate their fiftieth wedding anniversary, then their sixtieth. The union was broken on July 7, 1958, when Sylva closed her eyes to this world, about seven weeks before their sixty-first anniversary.

MISSION WORK IN BROOKLYN



J. Edson in 1899



Sylva in 1899

Upon graduation from Bible School, the Ulerys volunteered for foreign missionary service, but J. Edson failed to pass the health examination for work abroad. Being missionary-minded they concluded if they could not serve overseas, they would do mission work in their own land. So, in 1899, they went to Brooklyn, New York, where they became directors of "The Open Door Mission," sometimes known as the "Italian Mission," since it ministered chiefly to people of that nationality.

After two and a half years of strenuous work, J. Edson developed "serious lung trouble," and was advised by his phy-

sician that he must get out of the city into the open country at once, if he wanted to live. The doctor informed the Mission Board at Elgin, Illinois, under whom the Ulerys were serving, of the precarious state of Mr. Ulery's health. In a few weeks they left Brooklyn.

In 1917, Mr. Ulery returned to Brooklyn to hold a series of meetings. Fifteen years had brought many changes; but some of his old friends were still there. He did miss Charlie Anderson, however. Charlie was a Swedish boy who had attended the Mission when the Ulerys had charge. In those days Mr. Ulery gave chalk talks to the children each Sunday morning. Ere long he discovered that he had a natural artist in his audience. Thereafter, he utilized the lad's talent by having him reproduce selected pictures on the blackboard to illustrate the lesson of the morning. Charlie later became a professional artist. He had long since left Brooklyn.

In the home where Mr. Ulery was staying, he observed a black and white copyrighted picture, with the signature of V. C. Anderson. Upon inquiry he learned that "V. C." was the Charlie of fifteen years before. Noting his interest in the picture, Mr. Ulery's hostess presented it to him. It still hangs beside the front door of the Ulery home. Depicted is a dejected little boy, sitting on a back door-step, brooding. The torn hat on his head is askew; his socks have fallen down over his old shoes; he supports his drooping head with a hand, the elbow of which is propped on his knee. The inscription says:

"No body loves me. I'm going into the garden and eat worms. Yesterday I ate two smooth ones and one wooly one."

PIONEERING AT BRETHREN

Beginning about 1901, and extending over a period of several years, the aggressive salesmanship of an enthusiastic real estate agent brought a considerable influx of settlers into

Manistee County, Michigan. In his bid for Brethren farmers from Indiana, the agent dubbed a spur of the Pere Marquette railway, where flat cars were loaded with logs during lumbering days, "Brethren"; and promoted the idea of a *Brethren community* in the vicinity. Prospective buyers were led to believe that the timber slashings of Michigan compared favorably with Indiana newground; that they required only the "know-how" of good farmers to make them productive; that the reason folks in the area were not making money at farming, was that they were descendents of erstwhile lumbermen who knew very little about tilling the soil. Land was cheap and the bent to pioneering strong; so a number of Brethren took the bait.

Box-cars containing the household effects and farming equipment of the first settlers were shunted to the spur to unload. When they arrived there were no buildings anywhere near the "flag-stop in the woods." Soon a number of temporary shacks were under construction here and there in the "chop-pin's." Early in 1903 construction was begun on a store building near the railway spur, in the area that was to become the village of Brethren. The store building was to include living quarters for the builder and his family; and accommodations, on the second floor, for newcomers until they could provide shelter for themselves.

Taking the doctor seriously about getting into the open country, the Ulerys decided that this place called "Brethren" might be a good place for them. So, in the spring of 1903, the car with their belongings and equipment was shunted to the railway spur. They moved into a shack, belonging to A. V. Hawbaker, located three or four miles east of where the store was being erected. They bought land about an equal distance still further east, but stayed in the shack until they could build a barn for themselves; then they moved into the barn.

The second growth timber was so rank and dense everywhere that one could get lost within a few rods of his own little clearing; as the Ulerys discovered by experience. There were no roads; only trails, here and there, through the woods. If a tree fell across a trail it had to be dragged out of the way, cut through and the log removed, or a way cut around it; so a chain, cant hook, axe, and saw were essential trail counterments. The Ulerys would no more have started out without them, than a modern automobile driver without a spare tire. Some of the trails were cluttered with stumps which had to be dodged. On one occasion, they were hauling water from the shack to where they were building their barn. Mrs. Ulery was standing on the wagon holding onto the barrel to steady herself. One of the wheels struck a stump; she was thrown backwards off of the wagon; the barrel of water upset and drenched her. Fortunately she was unhurt; only wet to the skin.

The spring and summer of 1903 was a busy season in the "slashings." Patches were being cleared, here and there, for gardens and farm crops and by now a number of the temporary shacks were being replaced by more permanent buildings. Candor leads one to add that a considerable number of the new buildings were abandoned after a few years as the builders discovered that "know-how" was not the *only* element lacking for profitable farming; that white pine sand also lacked the humas so essential to growing good crops. Furthermore the seasons were too short for the type of farming to which they were accustomed.

Once the Ulerys were settled in the barn on their own land, they began work on a second building. This was eventually to be a chicken house, but first was to serve as a domicile for themselves. They now purchased a cow with a young calf and constructed a stockade in which to keep the calf, lest the cow wander too far away in her browsing in the woods. One day

the calf got out of the stockade and, like Mary's little lamb, followed Alma (the Ulery's foster daughter), to school. No amount of shooing or scolding would persuade it to turn back, so Alma started homeward with the calf following. She had not gone far until she met J. Edson coming for the culprit; he took over and she returned to school. The horses likewise gave trouble at times, by wandering away and causing considerable loss of time hunting for them.

Life was almost as strenuous in the *choppin's* as it had been in Brooklyn, but the tensions were less; and the air was fresh and clean, without a trace of the smog that had given Mr. Ulery so much trouble in the city. It appeared that, though the country around Brethren might not prove a bonanza financially, the climate was favorable to Mr. Ulery's health; so they stayed.

EARLY CHURCH ACTIVITIES

A church of the Brethren had been organized a few months before the Ulerys came to the Brethren community. Services were being held in a little log school house, a few miles east of where the store was under construction. Mr. and Mrs. Ulery immediately became active members of the church group. That fall a communion was held in the store building, which had not yet been furnished. In January of 1904, the store burned to the ground and two of the builder's children perished in the conflagration. When spring came work was started on a church house, near where the store had been. The second communion was held in the church before it was completed. When the building was finished, Reverend Ulery preached the dedicatory sermon.

By this time, Hezekiah Grossnickle, and a few other Brethren folks, had settled near Marilla. Inasmuch as there were now several preachers at Brethren, Reverend Ulery began making

trips to Marilla in the interest of establishing a church in that community. Since there was *no road*, he followed a ravine, through which a narrow-gage railway had operated in logging days, as far as possible; then struck out through the woods, blazing a trail as he went with the implements he carried with him. Other people followed in his trail; in 1930, the trail was converted into a road by CCC workmen.

After a few trips, on which he conducted services in the homes of Brethren living in the community, Reverend Ulery and Hezekiah Grossnickle, leased a Baptist church near Marilla for a five-year period. Here Reverend Ulery preached regularly until he left Brethren in 1906. The Baptist church house was later purchased and, although remodeled, still serves the Marilla Church of the Brethren.

PULLING UP STAKES

The same year that the Ulerys settled east of Brethren, Dr. Harry S. Sadler, of Waddams Grove, Illinois, came to Onekama; also in the interest of his health and to set up medical practice. In February of 1906, Mr. Ulery was sick abed. Word was sent for the doctor to make a professional call. The drive of forty-odd miles round trip, was made with horse and cutter. When Mr. Ulery inquired concerning the fee, the doctor, also a member of the Church of the Brethren, replied. "The only way you can pay the bill is by coming to Onekama to preach."

The first installment on the payment was made the next month, when Reverend Ulery held a week of Bible school in the Congregational Church in Onekama. Dr. Saddler paid the light, fuel, and janitor fees. In April the Ulery family, now consisting of five persons (Mr. and Mrs. Ulery; their foster daughter, Alma Wise; and Mrs. Ulery's parents, the M. D. Kindys), left their clearing in the backwoods east of Brethren, with bag and baggage, to make Onekama their future home.

Chapter 2

FARM LIFE AT ONEKAMA

THE FARM

When the Ulerys came to Onekama, they moved to a farm a mile north of the village; which they rented for one year. The farm house, which had been the first school house in Onekama Township, was partitioned into two rooms; a small kitchen had been added; the loft served as sleeping quarters. As for a barn, there was only a small tumble-down stable on the place. The farm was dotted with stumps and there was considerable underbrush; so it took a good deal of grubbing to get the land ready for cultivation. Even so, it required less labor than the "choppin's" around Brethren; and the winters were more moderate.

After one year, the Ulery's purchased the farm. Then Mrs. Ulery's carpenter father (who had bought a place nearby), spent much of his time at the Ulery's remodeling and adding to the house to make it more nearly adequate. When the house was finished, Mr. Kindy and Mr. Ulery began work on a barn. The first floor of the new barn was constructed of brick, which the two men made with their own hands. When the barn was completed, the second floor or mow furnished additional sleeping quarters for berry pickers and guests when they were too many to be accomodated in the house.

The next building project was a chicken house. The cock-of-the-roost in the new hen-house was an old rooster who did

not like red. He invariably made a bee line for anyone with red about their person. One day a little neighbor girl came to the Ulerys wearing a red dress. She was hardly in the yard when the old rooster went into action, scaring the child almost out of her wits. That settled his hash; the Ulerys had stewed chicken for supper.

CLIMATE AND MARKETS

Though Onekama is located only fourteen miles from Brethren, the difference in climate is equivalent to several hundred miles. Fall frosts come much later at Onekama, and winter temperatures are usually higher, sometimes ten to fifteen degrees higher. Onekama has relatively few days of sub-zero weather; whereas Brethren has a considerable number. The difference in climate is due to the tempering effect of Lake Michigan; Onekama being only a few miles from the lake, whereas Brethren is too far inland to be affected by it.

Another factor more favorable at Onekama than at Brethren was the market outlet for fruit; for, in those days, two Lake Michigan boats came to the Onekama docks via the *channel* and Portage Lake—one from Milwaukee daily; and one from Chicago on Tuesday, Thursday, and Sunday. Southbound boats whistled at the channel about 3 p.m., on their way into Portage Lake. The country round about Onekama really came alive at that whistle. Within minutes wagons could be seen converging toward the loading platform from every direction. Farmers who were delayed a bit in loading their fruit, prodded their horses so as not to "miss the boat". Fruit loaded on either boat arrived on the market of the respective city by the time it opened for business the following morning. Lake shipping was especially kind to fruit: it neither settled nor bruised it; and the night trip was practically as good as refrigeration; so the fruit arrived at its destination in prime condition.

GROWING FRUIT

Mr. Ulery cleared about five acres and set a patch of red raspberries during the first year at Onekama. He continued grubbing and the next year set a patch of blackcaps, which he introduced into the area by bringing plants from Indiana. Next he got a patch ready for strawberries. Then he set a grape vineyard. Finally he put out small cherry and apple orchards. All his fruit did very well. One season it appeared that they would cut well over a ton of grapes. They expected the returns to pay off the mortgage on the farm. When the fruit was well over half grown, a severe hail storm completely destroyed the crop and ruined the vineyard. The Ulerys were taken aback but, with their protensity to take things in stride, they did not waste time bemoaning their hard luck. *That was that*; so they set about revamping their plans.

When the berries came into good production, about sixteen pickers (besides the family) were required to harvest the crop. These pickers, for the most part, were young people from Chicago and Grand Rapids who wanted to get out into the country for awhile. The same gang returned year after year. Sleeping quarters were provided in the house, the barn, and a tent. All ate at the Ulery table; and how they did eat! One day some of the boys decided to see how much corn they could stow away: one ate twelve ears; one, ten; a third stalled at eight. Once each week the Ulerys took all the pickers to the *big lake* for a picnic supper. This did not interfere with picking; for there was no more picking for the day after the fruit was loaded on the wagon to be taken to the dock.

When Mr. Ulery put out small fruit, folks said, "He'll have to pick on Sunday; everyone else does; he can't make it pay otherwise." He said his fruit would not be picked on Sunday; and it never was. He got along about as well as the rest of the growers; better than some.

Chapter 3

THE LATCH STRING IS OUT

TO CHILDREN AND YOUTH

Though the Ulerys had no children of their own, there were not many years of their married life that there was not one, or several children or young people in their home.

Alma Wise, whose mother died when she was but a child, came into the home in 1905; their home has been her home ever since. As the Ulerys grew old, she assumed responsibility of maintaining the home and caring for her foster parents.

Walter Carey was a member of the Ulery home for several years, assisting with work on the farm and working for Mr. Ulery in the building of the church.

Paul Coover lived in the home during his senior year in high school. One experience of that year he never forgot. Mr. Ulery and he were to deliver a basket of food to a needy family. Because a young horse needed exercise, they hitched him to a cutter; put the basket at their feet and started out, with Paul driving. All at once the horse took off. Paul could not hold him. The men were thrown from the cutter just before the run-away ripped out four or five barb-wire fence posts. After circling the field a few times, the horse came back and stood looking at the men he had dumped into the snow. The scene was gruesome; for there had been tomato juice in that basket and the snow around was well stained with it. The men were unhurt; but the basket did not reach its destination.

Jennie Woolhouse was taken from an orphanage at Coldwater, Michigan, by an Onekama family. When the husband died the widow thought she would have to return Jennie to the orphanage. The Ulerys came to the rescue and Jennie, who was then fourteen, lived with the Ulerys until she was married.

Harold Fish, a nephew of Mrs. Ulery, stayed with them several summers when he was still quite small. He tried to make himself useful by lugging Alma's carriers of berries to the packing stand. When he was older he lived in the home for several years. One of his tasks was driving the cows back and forth from pasture. He had a quirk of putting a fur cap on his head and pulling the flaps down over his ears, when he went for the cows on a cool morning; but didn't bother to put shoes on his feet.

Robert George, a grand nephew of Mrs. Ulery's, lived with them from the time he was fourteen until he was ready for college. He participated in many of the farm activities, and developed a keen appreciation of the council of his great uncle and aunt.

Other youths stayed in the home from time to time, for a few weeks to a whole summer—especially nieces and nephews of Mrs. Ulery (Mr. Ulery had no nieces or nephews).

You may be assured that there was *zest in living* at the Ulery house. Between the keenness of Mr. and Mrs. Ulery for savoring the spice of life, and the aliveness of the young people who made their home with them, there were not many dull moments.

THE CHICAGO GIRLS

What a summer that first one was that the two Chicago girls spent on the farm! Mr. Ulery had met them in the city when he was holding a series of meetings at Bethany. He had probably said to them, "Why don't you spend a summer with us at Onekama?" At any rate the girls came to Onekama via

the Chicago boat. Mr. Ulery met them at the dock with a spring wagon; he was dressed like a farmer and had a red bandanna round his neck. The girls were quite incensed at being met in this unconventional manner and having to ride to the farm like hayseeds. There was nothing to do, however, but to accept his help and get into the wagon. When they got to the farm, they did not wait for help to get out of the wagon: they jumped over the wheels to the ground; one on one side, the other on the other. If they had been annoyed at not being met in a more appropriate fashion, what must have been their chagrin to discover that they were to sleep in the barn loft!

By the time they had changed their clothes, Mr. Ulery had hitched the ponies to the flat-boat and was going for water to make a poison spray for potato bugs. The girls followed. When the barrel was filled with water, they got on the flat-boat and held to the barrel. Mr. Ulery (who had probably chuckled to himself at their discomfiture when he met them at the boat), mischievously flicked the lines and the ponies started off with a jerk. Water splashed over the girls and they let out a torrent of oaths; they seemed to know all the *cuss words*!

They changed their clothes again; then went out to the potato patch where Mr. Ulery was treating the bugs to paris green punch.

"What are you going to do with the bugs?", they inquired.

"We'll have them for supper", responded Mr. Ulery.

Soon the girls went to the house and said to Mrs. Ulery:

"We know what we are going to have for supper."

"What?", asked she.

"Potato bugs", they answered.

"What makes you think that?", asked Mrs. Ulery.

"Mr. Ulery told us", they confided as if they had been let in on a secret.

"He was just kidding you", she explained.

Back to the potato patch they went to curse Mr. Ulery again; this time for lying to them.

In spite of the inauspicious start, the girls seemed to catch on to farm ways readily. They were soon used to oil lamps, the outhouse, and other inconveniences. They were game for anything, from riding the ponies and being dumped off over the ponies' heads, to trying to catch a pig that got out of its pen. They sometimes acted *mad* at Mr. Ulery; but, apparently they enjoyed his kidding, for they followed him around everywhere. Of an evening they often sat in the barn-loft door, dangling their feet and singing as if life were good in spite of its annoyances. When Alma got her piano, they came to the house to sing around the piano. The Ulerys enjoyed hearing them sing, for they had beautiful voices; and it was good to know that deep down inside, they were happy. That they really enjoyed life at Onekama is attested by the fact that they subsequently bought a cottage for themselves on the lake front and returned summer after summer for about fifteen years.

THEY PROVIDE A HOME FOR A WIDOW

Fifteen years after the death of her first husband (Dr. Sadler), Molly Nevinger was widowed for the second time. A few years later the Ulerys swung open the door of their home to her. Mr. Ulery looked after her affairs and she was a member of the Ulery family until her death in 1942.

Molly was a quiet person but possessed an unusual sense of really worth while things. Her sense of humor was equal to that of the Ulerys. She had a poetic temperment; very ordinary things were beautiful to her discerning eyes. On one occasion, for example, she glorified an old sweater of Alma's with a poem concerning the warmth it had imparted for many a year and its continued usefulness, though now little more than a rag. The radiance of Molly's charming personality lay like a benediction on the Ulery home while she was a member of it.

COMING AND GOING OF GUESTS

In his open-hearted way Reverend Ulery was always inviting his friends to "come see us sometime at Onekama." That invitation was not just a pleasantry; it came from the heart—and Brethren folks took it seriously. It appeared that they thought of a *stop-over* at the Ulerys as an intrinsic part of a vacation in Michigan; and that, at least some of them, took a vacation in Michigan because the Ulerys lived there. Often the guests could not all be accomodated in the house; so they slept in the barn, or in tents in the yard.

There was the summer that W. R. Miller was giving a series of lectures at the church concerning his trips to the Middle East. Reverend Miller was lodged in the house. In the meanwhile the Ellis Studebakers and Mrs. Studebaker's parents came; they set up a tent in the yard. A second tent was pitched by two young men from Hartville, Ohio. While holding meetings in their home church, Reverend Ulery had suggested that Onekama climate might do something for the younger's asthma. The young men were Aaron and Lewis Brumbaugh. One day a wind and rain storm blew down the Brumbaugh tent, with the boys in it. Lewis came to the house and drolly telling about it remarked, "Aaron would be in there yet if I hadn't pulled him out."

It is interesting to note in passing that those two tents held three men who were to become college presidents: Dr. A. (Aaron) J. Brumbaugh of Mount Morris College in Illinois; Dr. Lewis Brumbaugh at Ashland, Wisconsin; Dr. Ellis Studebaker at LaVerne, California. Dr. A. J. Brumbaugh later became Executive Secretary of the North Central Association of Secondary Schools and Colleges.

So, each summer brought its guests; in fact, a more or less continual stream of them. Some stopped over for only a night;

others stayed several days, or even several weeks; some spent a whole summer in the vicinity. The Ulerys were too busy making a living to take much time out to entertain the guests; the guests did not seem to expect them to do so. Few, who stayed for more than a day or two, got away however, without enjoying a beach picnic—the guests as well as the Ulerys, contributing to the picnic fare. The picnic fellowship and its climax, watching the lovely sunsets over Lake Michigan, was always a memorable experience.

The Ulerys also entertained most of the Brethren families that moved into the area, for several days to a week or more, while the families were looking for a place to live, or waiting for their household goods. There is no better illustration of this hospitality than the night Lyle Snavelly drove in *very late*, with Mrs. Glen Barkdoll and five children. The Barkdolls were moving from Carthage, Missouri, to Marilla; where they were to be the farmer pastors of the church. Galen went with the truck driver who was moving their household effects; Lyle, Mrs. Barkdoll's brother, was to drive the family through. When Lyle and the family arrived at the parsonage at Marilla, there was no one there and the place was locked up. It was near midnight. What to do? Inquiring of a neighbor, they learned that Galen was at the Ulery home at Onekama. Though they were already near the end of their endurance, they retraced the weary miles to Onekama. When they drove in at the Ulerys, Lyle honked the horn. A light came on immediately and soon Mr. Ulery was peering into the car. When he saw the mother and the five sleepy children piled around her, his hearty "Oh, bless your hearts! Come in! Come in!", was like music to their ears. Almost as if she had waved a magic wand, Mrs. Ulery provided comfortable sleeping arrangements for *seven* more guests. The warmth of their welcome was balm to the weary mother and her driver; the children were too dead to the world to know how they got into their beds.

Chapter 4

CITIZENSHIP

THE SALOON FIGHT

Mr. Ulery became involved in civic affairs very soon after coming to Onekama. There was an active Temperance Union in town; and there were two saloons. Three ladies of the Temperance Union reported to Mr. Ulery that, though each saloon was required to be bonded by two men worth at least one thousand dollars, the town board had certified bondsmen who had hardly the price of a meal, as worth the required amount. Would he help them in their protest on the matter?

Mr. Ulery went to the courthouse and found the situation as the ladies had said. He called the attention of the prosecuting attorney to the matter and the attorney promised to look into it. The next day the attorney came to Reverend Ulery and begged him to let the matter rest. "I'll lose my job", said he, "and I have a family to support." He had discovered that he had hold of a hot wire! But Reverend Ulery was not disposed to let the matter rest. Said the saloon men "Let him go to h---; we ran the saloons before he came to town." He was dubbed a "sky pilot", who thought he could cut a hole in the sky through which good Brethren might crawl into heaven. "As for me", said one of the taunters, "I'll take my chances with my old gray mare and lie down beside her." All sorts of threats were made. Mr. Ulery was not sure how far they would go in

carrying them out, but he would not be intimidated; regardless of consequences to himself, he would see the matter through.

He would have to "furnish proof," he was told, "that the saloons sold liquor." Said Grandpa Kindy, "They don't know me. I'll go to each saloon and buy a bottle of whiskey." On the day of the trial, when the whiskey was produced, the saloon men acknowledged that they had sold it to Mr. Kindy. Their attorney took a good swig of the first bottle, made a grimace and said, "That tastes like castor oil". He tasted the second bottle and said it likewise tasted like castor oil. There was some twitter at Mr. Ulery's expense. But the attorney's face soon took on a tell-tale flush.

The judge by now was disgusted with the bantering spirit of the trial. With a ring in his voice like the lash of a whip he said, "This is the end of that". The opposition was immediately aware that there would be no more nonsense. Alarmed by the change in the atmosphere of the court room, and fearful if the case went on the town board might be indicted for perjury concerning the worth of the bondsmen, the chairman of the town board came to Mr. Ulery and begged him to lay off on his promise that the saloons would be closed that evening. Mr. Ulery accepted the promise; the saloons were closed and not re-opened until there were bona fide bondsmen. An interesting sidelight is that in spite of Mr. Ulery's persistence in the matter, both saloon keepers came to respect him. He later bought a team of ponies from one of them, and preached the funeral of the son of the other.

ON THE SCHOOL BOARD

Mr. Ulery served two terms of three years each, on the school board of Onekama Township. Consolidation was then a live issue. He and another member of the board, visited every home involved; sometimes they were graciously received, sometimes not. He visited classrooms more or less frequently. After

such a visit it was not unusual for some child to tell its parents in the evening, that *Jesus* had come to their room that day. He also visited the gymnasium. A Chicago man, visiting in his home town recently, was heard to say that he never forgot the "pep" talks that Reverend Ulery gave the basketball team of which he was a member. Mr. Ulery did not profess to know much about basketball, but his talks on "good sportsmanship" were always well received. Said this man, "When Mr. Ulery came into the gymnasium, we fellows stopped our practice and gathered around him to hear what he might have to say. His admonition fell like a blessing on us all."

OTHER COMMUNITY ACTIVITIES

Reverend Ulery preached the first baccalaureate sermon for the Onekama High School, as well as a number of them later. He appeared on the Memorial Day program at the village cemetery, year after year; where, with due respect to those who had given their lives for their country, he emphasized the greater importance of living for one's country. He invariably appeared at the polls on election days—local, state, and national.

Chapter 5

FALL AND WINTER

Mr. Ulery was often away from home during the winter months, holding Bible Institutes and evangelistic meetings. But, before leaving for the first meeting, between meetings, and in the early spring, there was always work to be done on the farm; apple butter to be made in the fall; ice to be put up for family use, and wood to be cut for the church, in the winter; fruit to be pruned in the spring.

APPLE BUTTER MAKING

A group of church folks collectively owned a large copper kettle. On an appointed day in the fall, they got together to pick up windfall apples for cider; then they set a day for boiling apple butter. The night before the boiling, they met at the home where the boiling was to take place to *schnitz* apples; that is, to pare, cut, and core apples to be used for thickening the cider. From six to twelve bushels of apples were worked into schnitz, depending on the amount of cider on hand. The women brought large pans and paring knives from home, so that none would have an excuse to be idle. Mr. Ulery, and often one of the other men, sat astride boards to which mechanical peelers were attached; it was up to them to keep the schnitzers supplied with peeled apples. They tossed the apples first into one, then another, of the schnitzers pans. One wash-tub after another (lined with clean cloths), was filled with the schnitz. Conversation did not lag among the peelers and schnitzers and Mr. Ulery's stories kept them chuckling from time to time.

While the schnitzing was going on, the children played in an adjoining room. Some of the little tots got sleepy before their parents were ready to go home, and were stretched out

on couches and beds. When the schnitzing was done, the parents carried the sleepers to their cars, and before long they were sleeping soundly in their own beds.

Fire was started early the following morning; soon the kettle of cider was steaming. Before long skimming began and continued until the dregs were well skimmed off. By the time the cider had boiled down sufficiently to begin filling in the schnitz, there were more folks on hand to take turns at the stirring; for from now on, the stirrer had to be kept going constantly until the apple butter was finished and off of the fire. The schnitz were fed in slowly and the fire kept well under control; but even so, there was a tendency for the foaming mass to go over the top of the kettle. When it seemed to be getting out of hand, someone dropped a bit of butter into the kettle and its contents subsided as if it had received a mortal wound. After a while the mixture settled down to a steady boil and the fire could be poked up a bit. Since wood did not dare touch the kettle, limb wood was usually used. One man (often Mr. Ulery), was kept fairly busy chopping up the limbs and stoking the fire.

As the apple butter approached the proper consistency, gallon crocks were brought from the house, where they had been washed by some of the women. Gunny sacks were spread on the ground near the fire. When all was ready, and the apple butter *just right*, two men put a long, stout pole under the bail of the kettle and lifted it off of the fire onto the gunny sacks. With big dippers, Mrs. Ulery and one of the other women began ladling the apple butter into the crocks. As fast as the crocks were filled, the men carried them quickly to a wash-house, or a closed-in porch; if they did not move fast enough the crocks got pretty hot before they could put them down. The crocks were then covered with cloths to keep out dust and flies, and let stand to cool undisturbed until the next day.

By now, a loaf or two of fresh bread materialized from somewhere; and the apple butter makers began to sop the residue left on the side of the kettle with the bread. How good that fresh bread, smeared with fresh apple butter was! When the kettles were well sopped out, they were turned upside down on the ground and left until morning. By then, the hard rim around the top was well softened, and washing the kettle was an easy task. The next morning while the men washed the kettles, put things away, and returned the borrowed kettle (if two had been used—as was often the case); their wives tied up the cooled apple butter and apportioned it to those who had participated in the bee.

HARVESTING ICE

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In the olden days there were a number of private ice houses in the community around Onekama; and one large one owned by a Chicago firm, on the lake front. The small ice houses stored enough ice for one or several families; many tons were stored in the large one for shipment to Chicago via boat during the summer months—for even Chicago depended on lake ice for refrigeration in those days.

The month of January was usually the best time for harvesting ice, for Portage Lake was then frozen to a depth of a foot or more. The Chicago firm cut their ice with a tractor-operated saw; the local cutters used one-man cross-cut saws. When the men with the hand saws had cut four or five blocks, the blocks were skidded to the shore with a horse hitched to a flat-boat. There they were loaded onto a bob-sled. When the sled was filled, the load was taken to the ice house and packed in sawdust to hold the ice until it was needed during the summer. Mr. Ulery and Mr. Whitehouse worked together and stored their ice in the ice house on the Whitehouse place across the road from the Ulerys.

Only within the last twenty years have electric refrigerators

replaced *ice-boxes* in the Onekama area; but lake ice was replaced by artificial ice some time before that. The change to artificial ice was partly for sanitary reasons; but also because *putting up ice* was hard work and the weather man did not always co-operate. January could be pretty blustery.

WOOD-CUTTING BEES

Wood was once plentiful in these parts, and was freely donated to the church for the cutting. The donated wood was largely fallen timber and pine stumps; but what a fire those resinous stumps did make! Most of the men turned out for the wood bees; and some of the women also, to help with the cooking. The men had a good time as they chopped and sawed; their laughter at some good joke or witticism often reverberating through the forest. In the meanwhile the women were busy slicing ham, peeling potatoes, cutting cabbage and the like, in anticipation of the proverbial appetites of the woodcutters. They likewise had a good time while their hands were busy with their tasks.

At noon the men came trooping in from the woods. They took their turns at the tin wash basins in the lean-to, or at one end of the big kitchen; and at the roller towels. Then taking their places at the table, they quieted down for one of them to say grace. After that, conversation was resumed with considerable animation. There was much good-natured jesting and considerable laughter during the meal. How these good people did enjoy each other! As the woodcutters ate, the women (who, of course, did not eat with the men), were busy waiting table; seeing that dishes were passed and replenished; pouring coffee; and finally, passing the pie.

When the men's appetites were appeased, they returned to the woods. Now, the sisters could eat. They removed the soiled dishes from the table; put on clean plates and cutlery; took up the food they had kept warm for themselves on the back of

the stove; then sat down to eat in leisure. When they finished, they cleared the table and washed the dishes; after which they got out their knitting or quilt patches, to occupy their time profitably until the men were ready to go home.

Mention is made in the church minutes of wood bees as late as 1942; they probably continued until the church burned in 1946. There have been none since; for the new church is oil heated. But, even if it were not, most of the pine stumps are gone and the farms are quite well cleared of timber. Reforestation areas are largely Christmas tree plantations. So the day of free-wood-for-the-cutting has joined the limbo of the past.

PRUNING FRUIT

Growing fruit involves considerable pruning. That is an early spring job. On bright, sunny days, J. Edson put on warm socks and boots to keep his feet warm and dry; then waded through the melting snow slush to the orchard to trim the cherry and apple trees. Because of chores he could not get at the job early in the morning, so it took some days to complete it. When the trees were done, he cut back the grapes; then cut out the old raspberry stalks. Now, hitching the ponies to the flat-boat, he gathered up the trimmings and hauled them to a ravine, where they might still do service as gully controls.

It was really great to be out-of-doors on these invigorating early spring days. Chickadees, chatting contentedly, came close to see what the pruner was doing. In the next tree a nut-hatch or a downy woodpecker might be doing its stint with insect eggs and grubs. Slate-colored juncos and tree sparrows were busily making way with a lot of pesky weed seeds, and overhead there was the cawing of crows.—But the preacher's mind is not on birds; it is skipping ahead to next Sunday. What shall he talk about. One text keeps coming back to his mind: "My father is the husbandman."

Chapter 6

THE INTERLUDE

THEY SELL THE FARM

The Ulerys had been living quite strenuously. By 1919, they felt the need of moderating their pace a bit. At the time there was no one to help Mrs. Ulery with the chores when Mr. Ulery was away in meetings. Alma was working in Chicago; Paul had graduated from high school and was on his own; Jennie was married; the others had not yet come. Mr. Ulery advertised the farm in the Gospel Messenger, which resulted in its sale to the Noah Deal family, from New Enterprise, Pennsylvania; they moved to Onekama on March 31, 1920. The Ulerys then bought a house with eight lots, on the edge of the village. Here they could garden and raise fruits on a smaller scale. There would be fewer people to feed and no chores for Mrs. Ulery when she was alone in the winter.

Two years after moving to town, the Ulery's left the community for a period of seven years. At the time, there were three ministers living in the congregation; Granville Nevinger, who had married Dr. Sadler's widow; W. R. Miller, who must have gotten sand in his shoes when he lectured at Onekama, for he came back to live; and J. E. Joseph, who came to Onekama from North Dakota. The Ulerys, therefore, did not feel that they were leaving the church in a lurch. The three ministers took turns in the pulpit and Granville Nevinger was elected presiding elder. Elder Nevinger died on April 1, 1925. Then W. R. Miller was elected presiding elder. In 1927, Elder

Miller died. J. E. Joseph was now elected presiding elder and all the pulpit work fell to his lot. It was at this time that Grace Deal was elected to the ministry. From then on she helped carry the load until the Ulerys returned to Onekama in 1929.

SERVING MANCHESTER COLLEGE

Reverend Ulery was elected a trustee of his Alma Mater in 1917 and served in that capacity until 1947—a period of thirty years. The Bible School and Normal College of his students days had by now evolved into an accredited four-year institution, known as Manchester College. In the spring of 1922, the Trustee Board prevailed on Mr. Ulery to assume the duties of field man and financial secretary, beginning September 1. Immediately after the Michigan District Conference, held in Onekama that August, the Ulerys left for North Manchester, Indiana.



Reverend Ulery in his prime.

A considerable portion of Mr. Ulery's time was spent in the field solicitating for students and for funds. On many of these trips he was accompanied by E. B. Bagwell; sometimes by G. A. Snider. When Mr. Ulery was at home, he was busy at his desk in the bursar's office. By virtue of his position as

financial secretary, he was a member of the Executive Board of the College. That Board was in session many an evening until late at night.

Coming and going in the halls of the college, Mr. Ulery hobnobbed with the students, a considerable number of whom he had known from childhood. To them talking with him was like visiting with some one from home.

When Otho Winger, President of the College, who was also presiding elder of the Walnut Street Church of the Brethren, left for his trip around the world, Reverend Ulery was elected elder of the church, and held that office until they moved back to Onkama four years later.

Shortly after getting settled in North Manchester, Mrs. Ulery, who was not satisfied with being a passive member of a large congregation when a mission church was begging for help, became active in the West End Mission. She taught a Sunday school class and participated in the social activities of the mission continuously during the seven years of their residence in North Manchester.

OFF TO ANNUAL CONFERENCE

During the winter of 1927-28, the Ulerys and the Helmans talked frequently about how they would like to attend the Annual Conference of the Church held at LaVerne, California, in June of 1928; and the World's Sunday School Convention to be held in Los Angeles two weeks later. They finally decided to go together in a house-car. Mr. Helman, who was quite mechanical, fabricated the house-car out of a Cadillac chassis and the body of a discarded city bus. Provision was made for six passengers: the Ulerys, the Helmans, Alma Wise, and Gertrude Rennecker. The party started out immediately after commencement, on what proved to be a delightful and inspiring trip—but that is a story in itself. Here we relate only incidents involving the Ulerys.

Mr. Ulery had driven a Model T Ford a good many miles, especially since engaged in his work for the college; but he had never driven a gear-shift car. There seemed to be no opportunity to get acquainted with gear-shifting before starting on the trip. Between Indianapolis and Terre Haute, Indiana, a straight stretch of smooth highway seemed to be the place for him to get a feel of the big car; then a lesson in shifting gears. Mr. Helman had him slip behind the wheel (the driver's seat was so situated that one driver could replace another without stopping the car). There was some anxiety among the passengers as the drivers changed places; for not only was the new driver inexperienced in handling such a large car, he was impulsive—which might lead to disaster. His comments, however, kept everybody laughing; which lessened the tension considerably. "Oh Boy" (a favorite ejaculation, the superlative of which was, "Boy, Oh Boy"). "That responds quick, doesn't it?" "This *animule* drives like an elephant beside my pony"—referring to his Model T. Noting the countenance of a hiker at the roadside, he exclaimed, "Ain't he a sour lookin' feller?" When Mr. Helman suggested that he was driving a little fast, Mr. Ulery replied, "I just can't hold her back"; but he did slow down a bit. Since we were now approaching a town, Mr. Helman took over again; and the passengers, including Mrs. Ulery, breathed more easily.

A day or two later, Mr. Ulery was again at the wheel. He had taken over several times by now, and was doing quite well; so Mr. Helman stretched out on the day bed for a rest. He had almost fallen asleep when someone said, "I smell smoke". He was on his feet instantly; taking his place behind the wheel, he guided the car to a near-by filling station, where water was available to cool the brake. We were going down a long, steep grade and Mr. Ulery, not yet too proficient in shifting gears, was using the brakes too vigorously. He never forgot that grade; he really was scared!

At Salina, Kansas, we left route 40 for a side trip to McPherson; where the V. F. Schwalms (former neighbors of the Ulerys at North Manchester), now lived. A few days later we again left the trail for Rocky Ford, Colorado, to call on the Roy Millers, former members of the Onekama Church. Again and again along the way we encountered friends of the Ulerys. Someone was likely to hail him when we stopped for the night, or when we stopped for gas. Many of these friends were likewise headed for Conference.

While we were busy replenishing our larder at Lawrence, Kansas, J. Edson disappeared; he came back shortly but did not tell us where he had been. When he emerged from his tent the next morning, the secret was out; he had gone to a men's shop to buy a *necktie*. He never wore a necktie with his clerical coat; but it *did* dress up camp togs a bit.

The "Conference" has little relation to the story of the Ulerys, or the Church at Onekama, so we pass it up without comment; except to say that before leaving LaVerne, Dr. Ellis Studebaker, who had tented in the Ulery yard at Onekama, invited our party to his house for dinner. The occasion was a delightful one for all of us; but particularly so for the Ulerys, to whom it was like a family reunion.

THE WORLD'S SUNDAY SCHOOL CONVENTION

Following the Conference at LaVerne, our party went sight-seeing and deep-sea fishing, until time for the Sunday School Convention; then settled into a little cottage in Los Angeles, near the shrine where the Convention was to be held.

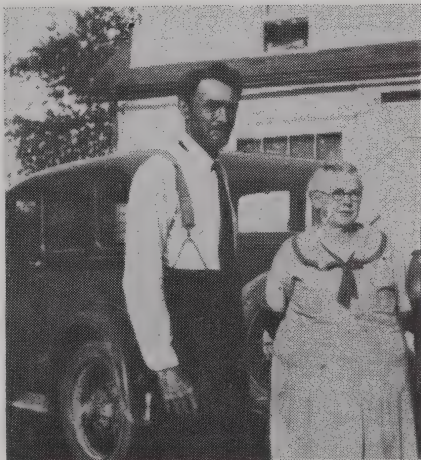
There were many inspiring addresses at the Convention. The one that most impressed Mr. Ulery was given by a very black, kinky-haired African woman; whose grandfather had been a cannibal. The address, given in good English, was a testimony of the change that had occurred in her tribe, particularly in her own family, as a result of the missionary

message. Mr. Ulery never forgot the address; its impression was probably greater because of his personal interest in Missions.

On Sunday evening a "Roll Call of the Nations" was to be given under the stars in Hollywood Bowl. Like many other Convention folks, we went to the Bowl via street car. The cars were crowded and various nationalities were represented among the passengers. Mr. Ulery was standing holding onto a strap; beside him stood a woman, also holding onto a strap. Probably noting his swarthy complexion and his beard, his fellow strap-hanger took Mr. Ulery for a foreigner and inquired "What nation do you represent?"

That leads one to say, parenthetically, that you never could tell what impression Mr. Ulery would make on strangers. One morning, on the way to California, Mr. Helman was having the tank filled with gas. Mr. Ulery was standing on the other side of the car. Nodding toward him, the filling station attendant inquired, "Is he a doctor?"

Returning from a Youth Conference, some young people stopped at a church along the way on a Sunday morning for worship. Reporting their experiences to the church back home that evening, one of the young men said: "We stopped at a church on our way home. I didn't find out the name of the preacher, but he reminded me of Abraham Lincoln. He was tall and slender, dark complected and had a



He reminded folks of Lincoln

beard. He wore a long coat. He had the funniest wiggle when he made a point——” By now, someone laughed aloud, and called out, “J. Edson Ulery.”

AN ACCIDENT

Returning from California, we came via Yellowstone National Park. The first night we stayed at Old Faithful Camp. The next morning the men did a little grooming on the car. They had almost finished when we women completed our morning tasks; so we started out slowly on a tour of exploration, expecting them to catch up with us shortly. When some time passed and they did not come, we assumed that they had taken a different route; so we increased our tempo. When we got back to the car, we found Mr. Ulery on the day bed and Mr. Helman applying cold compresses to his head. They had started out shortly after we left and were hurrying to catch up with us; as they passed a hot spring, Mr. Helman (who was ahead) discovered that the place was slippery from hot water algae. He called back “Look out, that’s slippery,” and looked around in time to see Mr. Ulery fling out his arms as his feet went out from under him; then lie still. Mr. Helman pulled him to a dry spot and supported his head while trying to think what to do. In a moment Mr. Ulery opened his eyes and recognized Mr. Helman; but was otherwise confused. After letting him rest a bit, Mr. Helman began working him back to the car, a few steps at a time.

When we arrived the patient was in a state of amnesia. He also had a laceration several inches long on his chin. The camp doctor was a hundred miles away! Fortunately we had skin clips in our first aid bag. After cleaning up the wound, I pulled the edges together with four or five clips. The concussion disturbed me far more than the laceration, but I tried to keep my anxiety to myself for the sake of the other members of the party. They likewise kept their thoughts to them-

selves. All of us were feigning a cheerfulness we did not feel.

Keeping the patient quiet on the day bed, we prepared to move around the Park toward the doctor. By the next morning the amnesia had cleared a bit; by the time we got around to where the doctor had his office, everything appeared quite normal again and the skin wound was healing nicely. Mr. Ulery never did remember anything about Yellowstone Park, however.

HOMEWARD BOUND

As we left Yellowstone, we debated a bit as to which route we should take toward home; the Ulerys cast the die for the northern route. That route led through Luverne, Wisconsin, where Walter Carey, who had once been a member of the Ulery home now resided. They hoped they might be able to contact him. We got to Luverne in late afternoon and decided to camp there for the night. Mr. Ulery hunted up a telephone and called Walter. It did not take long for him to find us. He and the Ulerys "reminisced" far into the night.

In spite of their late hours, the Ulerys were astir bright and early the next morning; for they, as well as the rest of us, were eager to be on the homeward way. As we drove along we recalled one incident after another of the experiences of the summer—one of which was the loss of J. Edson's watch. He had left it in a wash-house along the way; fortunately it was a cheap one. He also lost a pair of gloves, which were acknowledged by all to be the most nonpareil article of our equipment. They were used primarily to protect his hands, but also to dust tables and chairs, brush and polish shoes, wipe grease off of the tire pump or any part of the car; in fact, they were indispensable. He was as much surprised when he discovered that he had lost them as he was when he tried to catch a marmot; the marmot slipped into a hole and when he peeped in to see if he could reach it, he was startled by a bird flying into his face.

Chapter 7

BACK TO ONEKAMA

THE W. R. MILLER FARM

Longing for more time at home than was possible in his work for the college, and with Onekama pulling at his heart strings, Mr. Ulery tendered his resignation at the spring meeting of the Board of Trustees in 1929, to take effect that fall. At Easter he and Mrs. Ulery made a trip to Onekama and bought the W. R. Miller farm of the widow and son.

When W. R. purchased the farm, the house stood near the road. Back of it was a ravine, and beyond that a hilltop overlooking Lake Michigan. W. R. filled the ravine and moved the house back to the hilltop. Then he built a three-story barn into the side of the hill near the house; the top story was a garage; the middle story a haymow; the lower floor provided quarters for stock. The driveway forked as it approached the barn; one fork leading upward to the garage; the other down to the stock level. W. R. then dug



The farm house on the hill

a tunnel from the basement of the house to the middle floor of the barn. The tunnel made it possible to do chores without exposure in inclement weather and saved a lot of snow shoveling in the winter; it also saved many steps up and down stairs, since milk was cared for in the house basement. The tunnel proved to be an attraction to everyone visiting the Ulerys.

The house was furnace heated, had running water and bath, and there was a telephone, when the Ulerys bought the place; but there was no electricity, for rural electrification was only now coming into the area. The Ulerys had the house wired soon after moving in; before long they were using an electric range and other electric appliances. Altogether, moving to the Miller farm was a quite different experience from that of moving to the first farm at Onekama.

FRUIT, VEGETABLES, AND CHICKENS

The Ulerys depended upon fruit, vegetables, and chickens for a livelihood. Since the Milwaukee and Chicago markets were now cut off because the boats no longer came to the Onekama docks, new market outlets had to be developed. Cherries were not a problem, for there was now a local canning factory for them. For other fruit, vegetables, and poultry products, Mr. Ulery proceeded to establish summer "peddling" routes to resort homes on the north side of Portage Lake and along Lake Michigan. After the resorters left in the early fall, he sold his products to Manistee merchants and on the Manistee public market. Winter eggs were sold to private customers.

Three deliveries a week were made on the resort routes which consumed considerable time and necessitated the climbing of many steps to the hillside cottages. Alma or Robert accompanied Mr. Ulery on the routes to keep baskets filled for him, but he himself made most of the house calls. Resort trade was lively and quite profitable. A rewarding by-product was many

contacts that resulted in a number of resorters coming to Mr. Ulery's church on Sunday for worship.

In addition to fruit, vegetables, and eggs, the Ulerys raised from five to seven hundred broilers each summer; which they sold "dressed" on the routes and to the Lakeview Hotel. An assembly-line procedure was set up for dressing the broilers that proved quite efficient: Mrs. Ulery scalded; Mr. Ulery defeathered; Alma washed and cleaned; Robert split the cleaned broilers into serving halves; all helped with cleaning and washing when not busy with their specific tasks. It was surprising how man broilers they could dress in an afternoon.

The Ulerys themselves lived largely on *culls*, but as Mrs. Ulery often said, "those culls are the cream of the crop"; fruit, a little too ripe for the route, but delicious when served for dinner; vegetables, broken a bit or slightly blemished, but tender and succulent; eggs slightly cracked. Immediate consumption saved much that would otherwise have been discarded; for the Ulerys did not let anything blemished go out on the route. In Mrs. Ulery's skilled hands those *seconds* turned up on the table in most appetizing dishes.

ON THE BRINK

One winter while Mr. Ulery was holding an evangelistic meeting at Flora, Indiana, a number of people came down with the "flu", and attendance at the meetings grew smaller night by night. Finally, Mr. Ulery himself had a chill and put in a bad night. The folks in the house where he was staying were all sick; there was no one to care for him. The next morning he got into his car and drove to North Manchester, to the home of the Helms; hoping that after a day or two of rest, he could go on home. By the next morning it was apparent that he was a very sick man. When the doctor came, he said "pneumonia". The Helms set up a bed in the "study" downstairs, to save steps in caring for him—and the battle for his

life began. Mrs. Ulery was alerted concerning the gravity of the situation and, as soon as she could arrange things at home, she came to help.

In the meanwhile, the church at Onekama and friends in North Manchester were praying in Mr. Ulery's behalf. After several weeks of hovering near the brink, he began to improve; the pneumonia subsided but he was very weak from the beating it had given him. When he was able to sit up a little each day, Mrs. Ulery returned to Onekama to look after things there. He was somewhat disturbed that he could not go home with her, but he made the best of the situation. After another week, Mr. Helman made a bed in the back of the car and, bundling up the patient, put him into it; then, with Alma accompanying him, headed for Onekama.

The trip was uneventful; but on the next morning, when the Hoosiers planned to return to North Manchester, they were *snowbound*. The main highways were being kept open, but the Ulery home was a mile north of that open highway. They had to wait two days for the side road to be opened. As soon as the snowplow had *bucked* its way to the Ulery driveway (which had been opened by hand shoveling), they headed toward home.

THE MOVE TO TOWN AGAIN

With the passing of time, the Ulerys became increasingly aware that they were growing old. The steps on the route seemed to be growing steeper to Mr. Ulery; Mrs. Ulery found she could not hoe in the garden as long as formerly. Robert was in college and Alma was home only for several months each summer. One day a buyer approached them with a cash offer for the farm. It did not take long to decide what to do; they accepted the offer. Since the buyer wanted possession as soon as possible, they began immediately to look around for

some place to go. They found, and bought, a property with a house and two lots, about two blocks from the church. Two more lots were available immediately to the rear; which they also bought. Here they could raise small fruit and vegetables, as long as they were able to garden at all.

In 1949, Mr. Ulery had a light stroke; in the next few years, several more. One of them thickened his speech a bit but that cleared up; for a while one leg dragged, but that also improvd so that he could get about the house without a cane. In a relatively short time after each stroke, he was back in his pew at church. There was a new pastor by this time of course. Mr. Ulery's heart was not very efficient, however, and the time came when the steps at the church were too much for him. Besides, he could not hear much of the service, for his hearing was growing dull.

IN A PARSONAGE AT LAST

After buying the property in town, the Ulerys and Alma (who were joint owners), were minded to leave it to the church as a parsonage, when they were through with it. In 1957, they decided to do it *now*. They deeded the property to the church with the provision that they were to receive a stipulated income from it and be permitted to remain in the house as long as they lived. Up to now they had always lived in their own property; now, at last they were in a parsonage.

SUNSET AND EVENING STAR

From early in 1957, Mrs. Ulery was not well; though only those close to her would have known it, had she not kept growing thinner and more pale as time passed. She remained cheerful; did not complain; and tended to depreciate any reference to her failing health. Except for periods of considerable pain, she went about her housework as usual.

One afternoon in May, 1958, she collapsed and went to the floor in a heap. She could not get up and appeared dazed. The next day she was up and about, but it was evident that she was not as sure of herself as usual. Several weeks later she could no longer get out of bed. After another week she was taken to the hospital. Though aware that she was nearing the end of her earthly pilgrimage, she was calm and unruffled throughout her illness, as she had been throughout the vicissitudes of her life. She "crossed the bar" on July 7, 1958; about six weeks before her eighty-fifth birthday, and seven weeks before their sixty-first wedding anniversary.

If her crossing was smooth and unruffled, the reaction of her husband was no less so. There was only

"Twilight and evening bell

----- no sadness of farewell",

in the kiss he blew to her in his last goodbye. For those with such simple faith and sublime trust as theirs, there is "no moaning at the bar".

On the day of the funeral, lunch was served at the church for the friends. It was "Brother Ulery's" concern that everybody feel welcome to stay. So many did stay that the cooks feared the food might not hold out; but no one would have deprived him of the pleasure of having his friends around him that afternoon. Fortunately, there was enough food for all.

PART II. A DEDICATED MAN

Chapter 8

PERSONALITY TRAITS

ABUNDANT LIVING

Not many people have experienced more fully than the Ulerys, Christ's purpose in coming into the world; which He declared was that men "might have life and have it more abundantly." Their minds and hearts were sensitive to the sound of His voice, whether He spoke through His word, nature, people or personal experience. They loved beauty; they respected persons; they trusted in eternal verities. Unfortunate circumstance did not dismay them; ridicule or threat did not deter them. They possessed their souls in quietness and confidence; for they knew in whom they trusted and He kept them in perfect peace because their mind was stayed on Him.

A FRIEND TO MAN

Mr. and Mrs. Ulery lived in a "house by the side of the road", and all who passed their way felt the warmth of their friendship. They turned not away from the smiles nor the tears of their fellows; but shared their hopes and calmed their fears. That they did not sit in "the scoffer's seat, nor hurl the cynic's ban," is attested by the fact that Reverend Ulery could go into a tavern (as he sometimes did to see someone he was likely to find there), and the men at the bar chatted amicably with him when he inquired about their families. We are told that after he left it was not uncommon to hear

such comments as: "There's a good man if there ever was one"; or "If all church members were like him, I might join the church myself." He was indeed a friend to all—saint or sinner; friend or foe.

CHILDREN WERE CHARMED BY HIM

Wherever he went, Mr. Ulery seemed to have an almost magnetic attraction for "the rising generation," as he called children when talking of them to older folks. He could take almost any baby from its mother. Small children liked to sit on his lap and play with his whiskers. Youngsters followed him around, plying him with questions, or chatting companionably with him. Many an older child would rather sit in adult company to hear his stories than to play with his fellows. He pulled children's sleds; he gave them a push on their swings; he lifted them into his wagon for a ride. He let some of the bigger boys ride his pony while he mowed the church lawn. At the beach he dug wells for the little tikes and buried some of the older boys up to their necks in the sand. When he saw children working at an assigned task, he was likely to watch a few minutes, then say with enthusiasm, "You're doing fine"—and how they would work for that approbation!

There was one time, however, when his magnetism failed. It was at the Hopi House on the rim of the Grand Canyon on the way to California. Some of us were looking at Indian rugs in the display room. Mr. Ulery walked to the open door of an adjoining room where there were women working at the looms. On the floor near one of them sat a small child. The Indian baby fascinated Mr. Ulery; but the child, accustomed as it was to the beardless faces of Indian men, was so frightened when it saw a *bewhiskered* face peering at it, that its mother had to leave her work to quiet it. Mr. Ulery retreated in embarrassment.

Short talks to children often constituted a part of the public service in Reverend Ulery's institutes and revival meetings. The talks might be object lessons, chalk talks, Bible stories, or everyday stories calling attention to desirable or undesirable character traits. Whatever their nature, the children were fascinated; shy ones, who had stayed close to their parents, often forgot their shyness as the story progressed, and came up front so as not to miss a word or a gesture. Adults seemed to enjoy the talks as much as the children; in fact, one wondered at times if some of them were not told as much for adult edification as for the instruction of the youngsters. At any rate, they frequently called attention in a subtle way to grown-up shortcomings; or to ideals as applicable to grown-ups as to children.

AN ACCOMPLISHED STORY TELLER

J. Edson was a master in the art of story telling—in the pulpit, at the dinner table, or beside the hearth fire. The unusual sensitivity of the Ulerys to the humor of even untoward or trying situations, furnished the essence of many of his stories; for annoyances and difficulties were grist in his mill. There was a fascination in those personal experience stories not to be found in any culled from a professional story teller's book.

His description of an event was often so vivid that the hearer seemed to be experiencing the incident in person. When he told of driving home from Brethren one night in a terrific electrical storm accompanied by a deluge of rain, the listener could almost see the static electricity running off of some dead spars in a patch of burned-over timber, and live strokes crashing others; hear the pounding of the rain on the roof of the buggy and feel its spatter in his face. It was a new buggy; the buggy box was water tight. When they got home, Mr. Ulery measured the water in the buggy-box; it was four inches deep! No wonder they had wet feet.

Another story was of how they were once trapped in deep snow that seemed absolutely tractionless. Mrs. Ulery had left the hard-packed farm-yard path to recover something that had been blown from her hand. To her dismay she found herself in snow waist-deep with properties resembling those of quicksand. She was unable to make any progress toward getting back to the path. Mr. Ulery thought her predicament was feigned and for fun. Mimicking her efforts to free herself, he plunged into the snow pit to discover that he was about as helpless as she; his only advantage being that he had longer legs.

There was the story of the old German, Joglemaier; who lived north of the Ulerys. One day, when they were picking sweet cherries in a big tree near the house, the old man came driving by with his ponies hitched to a top buggy. He stopped and inquired:

"Vot you do mit your sweet sheries?"

"We'll sell them", replied Mr. Ulery.

"Ve eat ours alive," remarked Mr. Joglemaier.

Ever after, when the Ulerys ate fresh fruits or vegetables, someone was likely to remark that they were "eating them alive", and they'd smile at the old German's effort to express himself in English; but there was no derision in that smile. The Ulerys did not laugh at folks; they enjoyed them.

One evening, in one of Reverend Ulery's meetings, the congregation was kneeling in prayer. All was quiet save for the voice of the brother leading the prayer. Suddenly, a clear childish voice rang out, "I got him! I got him!", which broke up the solemnity of the prayer. The youngster had been out hunting rabbits that afternoon with his ferret. He was tired, and during prayer had laid his head on the seat and gone to sleep. He dreamed he was still hunting and had caught a rabbit chased out of its hole by his ferret.

Another story was of a Greek, who operated a candy and ice cream parlor at North Manchester, Indiana. During a building campaign at the college, the business men of the town subscribed quite liberally; among them this Greek and his next door neighbor, a pool room operator. The pool room operator soon regretted his generosity; especially since the college frowned on its students frequenting his place of business. He fussed so much about it, that the college decided to return his contribution. The Greek was disgusted. When he saw Mr. Ulery again he commented on the affair and added: "Not me! When I write a check, I kiss it goodbye", throwing a kiss into the air with his hand as he said it; which Mr. Ulery demonstrated in telling the story.

Once in his field work for the college, Mr. Ulery called at a farm home. When the lady of the house came to the door and saw who was there, she stammered, "Oh—why—well! I wondered what frightened the chickens a bit ago. I thought it was a hawk; but I see it was a preacher". This was one of several preacher-chicken stories, which were always told with a captivating chuckle; as was the case with many of his stories; the chuckle being remembered along with the story that occasioned it.

While his fireside stories were told in a spirit of experience-sharing that was primarily entertaining, his pulpit stories were never told *merely for entertainment* (as is so often the case in public addresses). The Ulery stories were always pertinent to the point he was trying to make. The following is a good example:

On the matter of directing the energies of youngsters into harmless channels, he sometimes told of once having seen a master teacher thus re-direct the activity of his young son, under circumstances that would have led to scolding or spanking by a parent of less understanding and patience. The incident occurred in J. Edson's student days. He was assisting his Bible

teacher (E. S. Young), in his library one day, when the youngster came into the room with a new pea shooter. Looking around for a target, the lad saw none so good as his father's bald head—and he let go. His father winced sharply; but instead of scolding, he said: "Look son, do you see that tin flue stop over there in the wall? Shoot at that. It'll bang when you hit it!" J. Edson never forgot the incident, nor the restraint of the wise father who re-directed his son's activity so skillfully.

A WELCOME GUEST

Few people have been a more welcome guest in so many homes as Reverend Ulery. He ate what was set before him. He accepted any kind of sleeping arrangements with graciousness. If a hostess apologized for his having to undress in a cold room, he was likely to say; "Never mind, *a jerk, two shakes, and a wiggle*, and I'll be in bed". No one ever waited breakfast on him. He might inquire before going to bed, what time breakfast would be served; but it was really an unnecessary question, for he was always stirring before the water was hot for coffee. Indeed, if his wife was along, she might try to persuade him to lie still a little longer, lest he wake the family. At the table the conversation was spiced by his stories, accompanied with that chuckle that was like music in the ears of his listeners. In fact, that chuckle was as near as he ever came to making *music*. He couldn't carry a tune in a basket! One of his stories related to a time in his student days when he was supposed to sing a solo in class. He went to the college woods to practice. His teacher, Marguerite Bixler, happened to be out walking and overheard him trying *so hard* to carry the melody; she excused him forthwith.

IMPACT ON HIS COMMUNITY

Among the miscellaneous papers preserved by Reverend Ulery, there was a letter written to him by Dr. V. F. Schwalm:

in which Dr. Schwalm said, "Every time I come to Onekama, I marvel at the influence you have had in that community."

His impact on the community *was* profound. No one ever doubted where he would throw his weight on any moral issue. His stand on a matter might incur ridicule and threat; but, when the dust settled, he was respected for his adherence to his convictions. Though conscious of antagonisms, he harbored no animosity toward anyone. He sometimes said, "I'm too dumb to take a hint," and went on his way as though everyone was friendly. His adversaries found it difficult to retain their resentment for long toward a man who greeted them with a wave of the hand and a "Top of the morning to you", when he met them on the street.

HE WAS HUMAN

In the impulsiveness of his personality, Reverend Ulery made mistakes; of some of them he was acutely aware afterward. To err is human and he was human. One of the things that bothered him considerably was his tendency to be impatient with folks who procrastinated; or who were tardy for appointments. In spite of his humanity, he succeeded better than most folks in achieving the ambition of his life, which was that he might serve his Christ and his Church faithfully.

Chapter 9

HIS CHURCHMANSHIP

A CHURCH ORGANIZER

Reverend and Mrs. Ulery never lost the missionary zeal that caused them to volunteer for foreign missionary service. Hindered from serving overseas, they went to Brooklyn, where they had charge of the Italian Mission until their work there was terminated by Mr. Ulery's ill health. The following spring they moved to Brethren, Michigan, where they participated in the early activities of the Lake View Church. Since there were soon several other ministers in that church, "Brother Ulery" struck out through the woods toward Marilla (hewing his way as he went), to preach in that locality. In time a church was established there. Later, when Dr. Sadler's bill for professional service appeared like a Macedonian call to Onekama, there was other ministerial help available for Marilla; so the Ulerys moved to Onekama and were instrumental in establishing a church there also.

In the next half dozen years, Reverend Ulery had a hand in the organization of four more churches—Long Lake, Harlan, Homestead, and Hart. As a member of the District Mission Board, he likewise played an active roll in opening Mission Churches in Detroit, Flint, and Grand Rapids. He thus was active in the organization and early history of eleven churches (including Brooklyn). All of these churches flourished for

some years; four of them eventually closed their doors due to populations shifting from rural to industrial centers. The others are still active.

BIBLE TEACHER AND EVANGELIST

A favorite maxim of Dr. E. S. Young, president of the Bible School from which the Ulerys graduated, was "Take the Bible to the people". Few men, if any, did more of this than Dr. Young's pupil, J. Edson Ulery.

In an attempt to put his maxim into practice, Dr. Young prepared several courses relating to the Bible which people might pursue in their own homes. While still in Bible School, J. Edson helped to grade papers in these correspondence courses. After his graduation, Dr. Young turned over supervision of the courses to him. For some years J. Edson's evenings were often devoted to grading papers, making out grade reports, and signing certificates and diplomas. Certificates were granted to persons finishing the beginning course; and Bible Normal diplomas to those completing the advanced course. In those days of limited scholastic opportunity, those diplomas were highly prized by their recipients.

J. Edson also held many Bible Institutes. The content of his Bible courses was factual, rather than exegetical; they were, therefore, largely free from denominational slant. Sometimes there were afternoon, as well as evening, classes; then it was not unusual for stores to close during the hour of the Institute, so that the whole community might participate. In his evangelistic meetings, the half hour preceeding the evening sermon was invariably devoted to Bible study, particularly for the children in the audience.

Reverend Ulery had unusual ability in securing audience participation in his Bible courses. Youngsters loved the drills included in the instruction. Rural youth who, because high schools were largely urban in those days, were often deprived

of the privilege of pursuing formal education beyond grammar school, were challenged by the opportunity for *learning* afforded by the course. The teacher sometimes challenged several of the more alert and eager of these youths to regular attendance and special study, with a view of having them participate in a special way in the final session of the institute. Then one of them, using a pointer, might show on a map the location of the principal events in the life of Christ; others might trace the various journeys of Saint Paul; still another might indicate the general character of various sections of the Bible—whether historical, poetical, prophetic, etc. Younger children might name the twelve apostles. A group, or the whole audience named the books of the Bible. That review session was the climax of the institute. How proud parents were of their children and young people who participated in the program.

The personality of the teacher was a vital factor in building up and maintaining enthusiasm throughout the course of these classes: his method of instruction, his mannerisms, his scintillating remarks, and the apt stories with which he highlighted ethical values were never forgotten. People long since grown up, recall with some nostalgia the Bible courses conducted by Reverend Ulery in their home churches when they were youngsters. At one time Reverend Ulery received a telegram asking him to conduct a funeral in another state. He could not remember ever having heard the name of the deceased, so he was curious as to why he had been asked to come so far. When he got off of the train, a strange man introduced himself as the husband of the deceased and explained that his wife had attended one of Reverend Ulery's Bible classes when she was a little girl. Soon after they were married she had told her husband that when the time came, she wanted the teacher of that Bible class to preach her funeral. He had some difficulty locating the "Bible teacher" but, finally learned his whereabouts through a friend of the family. The *teacher* re-

membered the girl when he learned her maiden name and where she had lived as a child.

Ready retort was a *natural* with Reverend Ulery. Occasionally he encountered people who claimed to be *skeptics*; but that did not floor him. His quick wit was usually equal to the occasion and generally silenced his heckler. Once, while eating fish in a restaurant, the town skeptic spotted him; the following conversation ensued:

Skeptic: "I hear you are a Bible teacher".

Ulery: "Yes, I work at it some".

Skeptic: "Do you understand everything in the Bible?"

Ulery: "There are parts of it I don't understand as well as I would like to."

Skeptic: "What do you do with the parts you don't understand?"

Ulery: "Well, I treat them just like I do these fish bones; I put them aside for some scavenger to work over."

In his deep-seated conviction of the importance of familiarity with the Bible for people in the pews, Reverend Ulery not only conducted correspondence courses and institutes but, utilized every opportunity that came his way to familiarize them with it. One winter a three-person team conducted Bible classes one evening each week at the Baptist Church in Matistee; and at the Kaleva High School on another evening. The team consisted of Reverend Ulery, who taught adults; Mrs. Don Alkire, of the Congregational Church, who taught young people; and Grace Showalter, who taught intermediates. During the days of "released time" from school for religious instruction, Reverend Ulery taught several classes for those Protestant children whose parents were favorable to their participation in the program. The first classes were conducted at the church of the Brethren; after that church was destroyed by fire, the Congregationalists opened the basement of their church for the classes.

Various opportunities for Bible study were utilized in his own parish likewise. Sometimes the evening service, for several months in succession, was devoted to some phase of Bible study. The mid-week service frequently followed some devotional topic until the Bible teaching concerning it was quite well explored. One year a ten-day Bible institute was held over the holiday season. In consequence of this *study* approach to the Bible, the members of his home church came to be better informed on the books of the Bible, Bible history, Bible geography, Bible personalities, and Bible teachings, than is true of the laity in most churches.

A PREACHER LONG REMEMBERED

A teacher of expression once said "The minister who is dramatic always has his audience with him". That may explain in part, Reverend Ulery's popularity as a preacher and evangelist. He sometimes referred to his dramatic ability as "clowning"; but call them what you wish, his antics often had a telling effect. People seldom forgot a point he made in this manner.

Once he was on the program of a Sunday School Convention which was moderated by Reverend Beers—a minister of another denomination. In distinguishing between "admonition" and "exhortion", Reverend Ulery stepped behind the moderator's chair, laid his hands on Reverend Beers' shoulders and said in an admonishing tone of voice: "Admonition says, 'Brother Beers, we must use caution; we'd better go slow,'". Then stepping around to the moderator's side, he put his arms around the moderator's shoulders and said in an enthusiastic voice: "Exhortation says, 'Come on, Brother Beers, let's go'".

In a Bible course in Genesis, the lesson one evening pertained to Noah and the flood. The teacher drew a rough sketch of the ark on the blackboard. Then, turning to his rural

audience, he inquired, "How much feed did Noah need for his animal cargo? How much stock did he have on board?" "Two of every kind", answered the audience. "That'll take a lot of hay!", said he—and proceeded to put chalk scratches into the mow of the ark to represent hay. Then, "Was that all the cargo?" "No", said the audience, "There were seven pairs of every kind of clean beasts". "Put in more hay", said the teacher as he *jammed* the mow with more chalk scratches. "Filling that mow with hay", said the person telling of the incident, "made Noah very real to that farmer audience."

Once Reverend Ulery was holding meetings at a church where a prominent churchman regularly occupied the seat next to the center aisle of the second bench from the front. After settling into position, the churchman promptly went to sleep and slept throughout the sermon. He did this as usual on the first night of Reverend Ulery's meetings. On the second night, the preacher, apparently in the enthusiasm of his sermon, left the pulpit and slowly made his way down the center aisle as he continued with the sermon. When he got opposite the second seat, he flicked the sleeper's nose in one of his gestures. Needless to say, the sleeper slept no more that night, nor on any night thereafter. He did sit a few seats further back, however, for the rest of the meetings.

In a sermon on excuses Reverend Ulery answered the one, "I'm as good as a lot of church members", by saying "You can't hide behind something that's smaller than you are"; crouching down behind the pulpit as he made the remark.

Dramatic as he was, the most dramatic sermon preached in his home church was not by him, but by Reverend W. R. Miller. Reverend Miller first read a portion of the 119th Psalm; then he sat down, unlaced his shoes and pulled them off. He took off his socks likewise. Reaching into his coat pocket, he took out a pair of oriental sandals with small lamps on the toes. He put on the sandals; lit the lamps; then

walked back and forth in the pulpit, repeating a verse from the scripture he had read: "Thy word is a lamp unto my feet, and a light to my pathway." After doing this four or five times, he called for a hymn and sat down—without comment. The sermon was over! The audience was astonished at its brevity and the simplicity of the demonstration; but Psalm 119:105 really came alive for them that morning.

Back to Reverend Ulery. His sermons, whether they had an element of the dramatic or not, were characterized by personal peculiarities so different that no one ever forgot his mannerisms. Who ever forgot that shake of his body, sometimes called a "wiggle", with which he emphasized certain statements? Or the flip of those long coat tails? Or those raised eyebrows? The comment has often been made, "There never was but one J. Edson Ulery; and there'll never be another."

His public prayers were as characteristically his own, as his sermons. They had dignity; yet were conversational in tone—as if he were conversing with his *father* God. Special occasion prayers, such as Dedictory prayers and Memorial prayers were remembered for years by some of the audience. Prayers at weddings, baptisms, and funerals were appropriate to the occasion, and an integral part of the rite.

ELDER OF CHURCHES

When the Church of the Brethren at Onekama was organized in June of 1909, Reverend Ulery was not an elder. He was ordained in October of the same year and became the presiding elder in January of 1910. From then on he served as elder of the local church until he left Onekama for North Manchester in 1922. When he returned in 1929, he was again elected to the eldership and continued to serve in that capacity until 1950; when he resigned because of failing health—a total of thirty-three years.

At various times he served as elder of seven other churches in Michigan: Lake View, Marilla, Harlan, Homestead, Sugar Ridge, Long Lake, and Hart; and of the Walnut Street Church at North Manchester, Indiana, from 1925 to 1929.

PASTOR OF A LOCAL CHURCH

Except for the seven years the Ulerys lived at North Manchester, they served as pastors of the Church at Onekama continuously from 1906 (three years before the formal organization of the church), until 1949—a total of thirty-six years. A considerable portion of this time was given on a free-ministry basis; some of it on a dollar or two per sermon pay; a few years on a low annual stipend.

Whether they received pay or not, the Ulerys gave freely of their time and energy—not only to pulpit work, but to calling on the sick, comforting those that mourned, welcoming newcomers to the community and the church. Reverend Ulery, in particular, was chum of the children; advisor of young people; friend of the aged; and a fellow worker with those of his own age. Various aspects of their pastoral activities are reflected in Part III of this book, which pertains to the activities of the church at Onekama for the fifty years of its history.

DISTRICT AND BROTHERHOOD ACTIVITIES

During the years of his active ministry few men were better known, or had greater influence, in the District of Michigan, than J. Edson Ulery: partly because of the extent of his activities; partly because of their continuity. Other men came and went; he was a constant. He moderated at least nine District Conferences; appeared on the Conference program again and again; and frequently had charge of the Bible hour. On one occasion he was scheduled for morning worship. He

was very tired when he went to bed the evening before and did not wake up as early as he intended. Realizing that he would be a few minutes late (which was very unusual for him), he commented to the brother who was taking him to the church, "The show can't go on until the monkey gets there". He was a member of the District Mission Board for twenty-one years: from 1908 until he left the district in 1922; and for seven years after his return in 1929. He was a member of the Welfare Board in 1921-22; and of the Ministerial Board in 1945-46. At one time he and I. C. Snively toured the district as a Bible teacher and evangelistic team; J. Edson was the Bible teacher, of course; I. C., the evangelist. He could call most of the people in the district by name for he had held meetings in many of the local churches. Not only did *he* seem to remember everyone he ever met; the people never forgot *him*.

Because of his many meetings hither and yon, Reverend Ulery was quite well known over the Brotherhood, as well as in his own district. In his younger days he attended many Annual Conferences. No one seemed to enjoy these meetings more than he. Six times he was a member of the Standing Committee of the General Conference.

FIFTIETH MILESTONE OF HIS MINISTRY

On August 15, 1946, the fiftieth milestone of Reverend Ulery's work in the ministry was observed by the church at Onekama. It was a two-fold celebration: recognition of the fifty years J. Edson and Sylva had given to the ministry; and the achievement of the goal of \$10,000.00 in the "J. Edson and Sylva Ulery Memorial Fund" for the rebuilding of the church. Guests from various parts of the state were present at the morning worship service in the Congregational Church. After the service, all repaired to the Helman home for a

basket dinner under the trees. Over a hundred people participated in the day's activities. In an informal after-dinner program many of them recounted incidents involving the Ulerys.

The achievement of the goal set for the Memorial Fund was a cap sheath to the program of the day. Though it had been evident for some time that it would require much more than \$10,000.00 to complete the church, yet the fact that the original goal had been achieved in the time allotted was a matter of considerable importance to the congregation.

WIDE SCOPE OF HIS MINISTRY

Sixty-four years of Reverend Ulery's life was spent in the ministry: the first several years as a student in training; two and a half years in the Brooklyn Mission; three years in church activities at Brethren and Marilla; thirty-six years in active ministry at Onekama; seven years at North Manchester, Indiana; the last nine years in retirement because of advancing years and declining health.

He organized a number of Sunday Schools and had a hand in the organization of and early activities of eleven churches. He held at least 153 Bible Institutes and revival meetings (probably more). The total number of sermons preached would run into the thousands. Many persons accepted Christ under his preaching and the influence of his personal religious life; how many no one knows, because it was against Ulery principles to make record of numebrs (lest they be tempted to glory in numbers rather than in serving the Lord). He performed many baptisms. He solemnized many marriages. As the infirmities of age slowed down his active participation in church work, he sometimes let his mind recall the weddings he had performed and how they had turned out; he could recall more than a hundred of them. As for funerals: he preached more than any of his contemporaries in Michigan and more than

most men anywhere; funerals for people of all denominations and of none. At one time he preached eighteen of them in a month.

A custom of his at funerals was to stand at the side of the pulpit in respect, while the audience "viewed the remains". One person tells how at her little brother's funeral, he stood thus, as the procession went round, and remarked from time to time, "Isn't that a beautiful baby!" She says the remark may seem incongruous, but the words were strangely comforting to the bereaved family. His comments on any occasion were prone to pulsate with the heart throbs of understanding; they never were stereotyped.

PART III HIS LOCAL CHURCH

Chapter 10

BREAKING GROUND

UNION SERVICES

The Church of the Brethren in Onekama is the fruitage of the labors in that community of J. Edson Ulery. However as we have already noted, the movement toward such a church was initiated by Dr. Harry S. Sadler. The Sadlers attended worship services at Brethren from 1903 to 1906; first in the log school house, then in the church in the village. But they longed for the day when they would have a church in their own community. The illness of Reverend Ulery in February of 1906, opened the door to the fulfillment of that dream. Reverend Ulery held a Bible Institute in the Congregational Church in Onekama in March; they moved to the community in April.

When the Ulerys came to Onekama, the Congregational Church had no pastor. Arrangements were made for Reverend Ulery to preach in their church in union services. This arrangement was satisfactory until there began to be converts. Though he did his best to be impartial as to which church the converts would join, the tendency for them to join the *preacher's* church soon became embarrassing. So the Brethren began thinking of a church of their own.

BEGINNING AT JERUSALEM

Soon after moving to Onekama, the Ulerys discovered that they had a neighbor who had little time for religion. One day Mr. Ulery and the neighbor had business in Manistee. You would hardly expect Mr. Ulery to make a round trip of twenty-four miles with horses and a wagon, without bringing religion into the conversation. When he did so on this trip, his neighbor came back with, "You don't believe in that stuff, do you?" Mr. Ulery replied that it was very real to him, and incidently quoted a scripture that caused his unbelieving friend to look at him in surprise and say, "That isn't in the Bible, is it?" He was assured that it was and told where to find it.

Mr. Ulery must have been inspired when he quoted that scripture, for it seemed to have struck his neighbor between the eyes; he had little to say the rest of the way home. At the supper table the neighbor told his wife about the experience. As soon as she had cleared the table, she hunted up their unused Bible and tried to find the reference. Not finding it, she threw a shawl around her shoulders and, taking her Bible, went over to the Ulerys to have them show it to her. Then, using her finger as a bookmark, she went home to show her husband that it really *was* in the Bible. Several years later, when the church was organized, the unbelieving friend, his wife, and two sons were charter members.

THE FIRST BAPTISMS

The first baptisms at Onekama occurred in wintertime. There were five applicants—all women. The rite was to be performed in Portage Lake. The ice was a foot thick. Reverend Ulery and his father-in-law, cut a hole eight feet square through the ice. Then after tying stones to a step-ladder to hold it in place, they let the ladder down through the hole.

A number of townspeople came out to watch the ceremony in a spirit of protest. They said, if any of the women struggled, they would duck the preacher under the ice. The spectators shivered in the cold as they waited. The ceremony was performed without any hesitation or struggle on the part of the applicants. As the first one came out of the water she said, "That water was warm." It was, in fact, much warmer than the air above the ice.

Later in the day, when Dr. Sadler went into J. E. Erickson's place of business, Mr. Erickson said to him, "It looks to me like you're trying to build up some business for yourself". Dr. Sadler replied that he had yet to see a case of pneumonia or other untoward effects from a winter baptism. There were, of course, no unhappy consequences. The story would hardly be complete without adding that J. E. Erickson became interested in the Brethren and was himself baptised a few years later.

PLANNING FOR A CHURCH OF THEIR OWN

Like a displaced family appreciates a friendly open door for awhile, yet is not satisfied until it again has a home of its own; so the Brethren appreciated the hospitality of the Congregational Church, yet longed for their own house of worship. In 1909, that longing began to crystallize. From March 19 to April 5, a period of about three weeks, three pre-organizational council meetings were held. The first item of business at the first meeting was setting a goal of two thousand dollars to build a church; a sum that would hardly build a shack in these days, but prices were different then. They implemented the decision by authorizing the printing of pledge cards; appointing a committee to solicit for funds; another committee to look for a location; and instructing M. D. Kindy (the carpenter among them), to investigate cost of materials. Still others were to secure pledges for work on the project. Since there were only

eighteen members in the group, everybody must have been on a committee!

The possibility of buying the Congregational church house was discussed at the second meeting and a committee was appointed to investigate that possibility before proceeding further with plans for building. At the next meeting it was reported that the Congregational house was not for sale, so they went ahead with their own plans. A petition was signed at this meeting, requesting the Lake View Church, whose territory was county wide, to set aside an area in the north part of the county for the church at Onekama.

Chapter 11

THE CHURCH BECOMES A REALITY

ORGANIZATION

June 14, 1909, was a great day for the little group of members at Onekama; for that was the day appointed for their formal organization as a church. Elders George Deardorff and John Lair met with them; Elder Lair presiding. Nine members were received by letter: Dr. Harry S. Sadler, Mrs. Molly Sadler, J. Edson Ulery, Mrs. Sylva Ulery, Alma Wise, Moses D. Kindy, Mrs. Mary E. Kindy, Fred M. Buckinghouse, and Mrs. Mabel E. Buckinghouse. Nine more were received on certification of baptism by Reverend Ulery: C. B. Whitehouse, Mrs. Sarah Whitehouse, Earl Whitehouse, Roy Whitehouse, Alta Reynolds, Mildred Reynolds, Nellie Smith, Walter Carey, and Myrtle Carey.

Elder Deardorff was elected elder, with J. Edson Ulery to act as foreman in his absence. Reverend Ulery was not yet an elder; he was ordained in October, and became the presiding elder on January 1, 1910. Three trustees were elected for staggered terms; also a messenger correspondent. Two deacons were chosen. A report was given concerning a dividing line between the Lake View and Onekama churches; this report was accepted. The church was now on its own.

SECURING A BUILDING SITE

About three weeks after the organization, on July 3, 1909, a council was called to discuss the matter of a building site. The site suggested at this meeting proved not to be available. On August 9, report was made on another site and its purchase authorized. J. E. Erickson (who had twitted Dr. Sadler about the winter baptisms), was the owner of the new site—lots 7, 8, and 9 in Block G. He reserved sixty feet at the west end of lots 7 and 8; for that was where he rendered lard for his grocery and meat market. The consideration was to be \$400.00; half in cash, the remainder by January 1, 1910. Dr. Sadler paid an earnest of twenty-five dollars that evening to bind the bargain.

Mr. Erickson did not sleep well that night and by morning was quite agitated over what he considered his *rashness* in agreeing to sell the lots for a church. He was sure when it became known that he had done so, his business would be boycotted; for there was some sentiment against any more churches in town. He sought out the committee and begged to be relieved of his commitment; for, said he: "I have a large family to support and I don't know what I'll do if my business is destroyed by a boycott." He pled with tears, but when he saw that there was no disposition to release him, he went through with the transaction; except that he reserved lot 7. Dr. Sadler made the remainder of the down payment and the deal was closed.

The transaction did not prove to be as disastrous for him as Mr. Erickson had feared. In 1911, he "joined" the Brethren; a year later his wife and several children were baptized. As the other children grew older, one after another was received into the church. In 1918, "Brother Erickson" was elected to the deacon's office. He was a loyal member and faithful servant of the church to the day of his death in 1929. Some of his children and grandchildren are members of the church today.

BUILDING A HOUSE OF WORSHIP

A succession of business meetings, pertaining to the building program, followed the purchase of the site. A building committee, consisting of J. Edson Ulery, M. D. Kindy, Fred Buckingham, C. B. Whitehouse, and Roy Whitehouse, was elected on August 30. They drew up a plan for a structure 34x59 feet. There was to be an entrance hall, with class rooms on either side and a balcony overhead at the rear of the auditorium. A special council was called on September 4, 1909, to consider the proposed plan; the plan was approved with the suggestion that there should be two small windows in the balcony. During the winter months, lumber, which was purchased at a sawmill on the Kaleva-Brethren road, was hauled to the building site by bobsled bees; nine drivers with their teams participated. Hardware, windows and doors were also purchased. So, as soon as weather would permit in the spring, they were all set to begin building.

M. D. Kindy was in charge of construction. He was assisted by Walter Carey, who was in Reverend Ulery's employ; and by considerable voluntary labor. The first task was to tear down the old livery stable that stood where the church was to be erected. There were hand-hewn beams, fifty feet long, in that stable; these were used in the framework of the new church.

Soon after work began on the church, the question of whether there should be a belfrey was raised. It was decided not to put one on the building at the time, but permission was given to the committee to make provision for one later if they thought wise to do so. The matter of sewer connection (if and when there was a sewer with which to connect), was also considered and provisions made for such a possibility. Six years later, the sewer connection was made; the work being done in part by a sewer bee, but completed by Mr. Ulery and one of the Whitehouse men.

When the building was ready to be roofed, a dozen men participated in a roofing bee. While they were at work, little Russell Carey (then about six years old), climbed the ladder, got onto the roof, and was crawling toward his daddy, before he was observed. When his father saw him, he said sharply, "Men, keep still; keep still". There was a sigh of relief when the lad reached his father without mishap. Taking the boy in his arms, his father carried him down the ladder to safety.

The inside of the church was finished with metallic sheathing on walls and ceiling. Folding chairs, fastened together in groups of four, provided seating. A small room was partitioned off in one corner of the basement for a kitchen. The kitchen was furnished with a wood-coal range, some open shelves, and a work counter. Water was carried in from the outside until 1933; there was no kitchen sink until 1937. Twenty-three years without running water; twenty-seven years without a kitchen sink! But the ladies were used to that; in those days they didn't have running water and kitchen sinks in their own kitchens.

One year and ten days after the organization of the church, on June 24, 1910, the church was dedicated. Dr. M. M. Sherrick preached the dedicatory sermon. Dr. Sadler was not permitted to enjoy the occasion; for he died during the previous winter. The first communion in the new church was held on October 30, 1910.

THE CHURCH PREMISES

Nothing was done to the church yard in 1910, except to gather up the debris from building and stack the left-over lumber. The next spring, the lots were drained; the yard filled; grass seed sown; and eighteen young maples planted. The maples grew to be beautiful trees. How much they meant to the congregation, who visited in their shade after Sunday morning services, was evident by the poignant regret manifested

when most of them were destroyed by heat when the church burned.

By July, 1911, the premises were ready to have sidewalks laid. The town board agreed to fill in with sand and pay three cents per square foot toward the walk along the street; the church was to pay the remainder of five cents per square foot.



The old church

The church paid the full cost, of course, of the walk from the street to the church entrance.

In 1916, Mr. Erickson suggested squaring up the church plot by exchanging the sixty feet he had originally reserved at the west end, for twenty-four feet along the south side of the same lot. The church gladly accepted the proposition. Some time after his death, the young people of the church negotiated

with Mrs. Erickson for the lots between the church property and the alley to the south. With some help from the church and Sunday school, the purchase was made. These lots were then filled and the lawn extended. Since the old church was located only a few feet from the north boundary of the church property, there was now a large lawn to the south. This fur-



Reverend Ulery in the pulpit

nished an ideal spot for vesper services, ice cream socials, and the like; and it proved to be an excellent place to pitch the big tent when District meetings were held at Onekama.

Outhouses were located back of the church, to the west. After inside toilets were installed, the outhouses were moved further back and locked up, but were still retained for use during Conferences and other over-flow meetings. They were destroyed when the church burned.

HEATING, LIGHTING, AND IMPROVEMENTS

A one-pipe wood-coal furnace was installed when the church was built. A circulating furnace was considered at various times; but, when the church burned, it was still heated by one pipe. Wood, pine stumps for the most part, was used for fuel. As the stumps grew more scarce, they were supplemented with coal. An item of \$30.00 for coal appears in the church budget for 1930 (the first budget on record). Stumps were still being used, however, as late as 1942; they were probably used until the church burned in 1946.

Lighting seems to have presented problems from the time the church was built until it was wired for electricity in 1926. The first reference to wiring the church is made in the minutes for July 8, 1920. From then on, the matter was investigated several times as to cost, but it was not until the council of October, 3, 1926, that wiring was authorized. After that there is no further reference in the minutes to lighting problems.

The windows of the church also received consideration from time to time. They were of clear glass. Curtains were considered at one council; at the next council remodeling of the windows was considered but deferred indefinitely. In the meanwhile the cost of new windows was investigated, but they proved to be too expensive. So the matter hung until the church burned.

By 1934, a new roof was needed. Mention is made in the minutes several times of trying to raise money for this purpose; the roof finally materialized. In 1935, the basement was remodeled; they were still paying for that in 1937. Sometime during these years a cement block tank was built in the basement to serve as a baptistry; summer baptisms, however, continued to be performed in Portage Lake. Eave troughs were put on the church in 1937. In 1938, a shelter was built over the rear entrance to the basement. There seemed always to be

something to do to make the house more comfortable and more adequate to growing needs.

A feature of the old church that deserves special mention was its beautiful maple floor. The flooring was narrow, of a blond color, and almost as smooth as glass. After its annual scrubbing on church cleaning days, it fairly sparkled where the rays of sunshine fell upon it through the windows. Water was heated on the wood-range in the basement for the scrubbing. Men carried the seats to the lawn. Then armed with brooms, some of the women, with Mrs. Ulery and Ida Sellers in the vanguard, applied soap and water to the floor and *scrubbed*; boys kept them supplied with hot water from the basement. Other women followed the scrubbers with mops to take up the excess water. When the scrubbing was finished, men threw bucketsful of clear water over the floor. As much of this rinsing water as possible was swept out; then followed another session with the mops, until the floor was as dry as mops could make it. The seats, which were cleaned on the lawn, were not returned to the auditorium until the floor was well dried; for that clean floor was not to be *tracked* up. Believe it or not, that flooring cost the church \$16.00 a thousand.

Chapter 12

LOCAL CHURCH ACTIVITIES

SUNDAY SCHOOL

The Congregational Church conducted a Sunday school before the inauguration of the union services; and had some very good Sunday school workers. The school received considerable impetus when the Brethren began worshipping with them. In time there came to be a very large class of young people, which was taught by Mrs. Sadler—a very saintly soul. Mrs. Ulery and Alma Wise also taught classes. Mr. Ulery was an active booster, of course. That Sunday school came to be a very live organization.

When the Brethren built their own house of worship, they provided two Sunday school rooms for children's classes; one on each side of the vestibule. The remainder of the classes met in the auditorium and the balcony. In 1915, two more rooms were provided by partitioning off the southwest corner of the basement and laying wood floors several inches above the cement floor (for the basement floor was usually more or less damp). The next year a curtain was hung in the balcony, dividing that space into two rooms. For some years a considerable number of non-Brethren attended the Brethren Sunday school. Some still do, but fewer than in former years.

CHRISTIAN WORKERS' SOCIETY

The first meeting of the Christian Workers' organization was held on the Sunday evening following the dedication of the church. Officers for the organization were elected at the Church council meetings, along with church and Sunday school officers. Mrs. Ulery was president of the organization for a

term or two; then secretary for several years. The programs, for the most part, were discussions of various topics relating to Christian living; but special programs were given from time to time. The activity continued for at least twenty years; for it was still going in 1930. It probably was discontinued in favor of B.Y.P.D., when that activity was organized in 1931.

LADIES AID SOCIETY

A Ladies' Aid was the third auxiliary organization. It was organized on January 26, 1911. Mrs. Ulery was the first president; a position which she held for twelve years. Later she became secretary and served in that capacity for eight years. In the early days the ladies did considerable sewing for individuals. The charge for such work was ten cents per day for each lady working from 9 a.m. to 4 p.m., with the provision that the total charge for a day's work should not exceed one dollar. The person for whom they worked furnished dinner for all. In 1922, the charge was changed to fifteen cents per *hour* for each worker. Now the hostess provided only one hot dish and each lady brought whatever else she wanted for her own lunch.

When not working for individuals, cutting and piecing quilt blocks, and quilting, were the major occupations. One entry in the minutes of the Aid, shows that ladies received three dollars for quilting two quilts and fifty cents for binding them. For a while the Aid made and sold a considerable number of sun bonnets. Christmas bazaars and food sales also helped replenish their treasury.

In addition to these lucrative (?) activities, the Aid devoted considerable *time to* charitable and relief projects and contributed *money* to them as they were able. They repaired dolls, contributed by the J. C. Penny store, for poor children; sewed for the Red Cross; made rubber hospital sheets; sewed and mended clothing and made bedding for the relief of the

unfortunate in war-torn countries. Their first good-will box was sent out on June 14, 1911. Thereafter one box after another was dispatched to places of need; the Grand Rapids Mission, Dayton flood victims, Philadelphia, Chicago, Spain and Europe. After Brethren Service established headquarters at New Windsor, Maryland, most relief materials were sent there for processing and shipping. In November of 1945, two local persons, Pauline and Howard Deal, went to New Windsor for a month to help with the processing of relief goods. In time, the Nappanee Center was set up; and since then, Onekama material aid has gone through that center. During C.P.S. days, the Aid Society canned fruit and vegetables, made saur kraut and apple butter for near-by camps. They furnished some kitchen equipment and bedding for the camp at Marilla.

The Aid Society also helped in the local church program: by the labor of their hands—such as, making curtains for the basement's windows, hemming towels for the kitchen, sewing rags for rug runners for the basement floor, et cetera; by helping with money contributions on various projects—like helping to pay for church lights before the days of electricity, the remodeling of the basement, putting water into the kitchen, et cetera; by purchasing furnishings and equipment—a lawn mower, folding tables for the basement, dishes and utensils for the kitchen, shades for the basement lights, communion service, et cetera.

The ladies entertained the ladies of adjoining churches of Brethren at one meeting; and the ladies of the Mission Covenant Church in Manistee at another. Since there is no local organization of United Church Women, the Ladies' Aid has assumed responsibility for an evening service on the World Day of prayer (in the past few years they have alternated with the Congregational ladies in sponsoring this service). Each year, on the day the Brethren Women of Michigan undergirded

the total Brotherhood program for six hours, the Aid Society furnished a Sunday evening program stressing the various phases of Brotherhood Fund concerns.

In recent years, so many local women work, or have small children, that attendance at the Aid meetings is small. Those who do attend continue to mend used clothing, make new garments and bedding, collect grease for soap making, et cetera. In an effort to enlist the interest and co-operation of all women, there is now an over-all organization of Women's Work that meets quarterly in the evenings; at which time most of the business is transacted. Another innovation in 1958-59, is the support of Women's Work activities by voluntary contributions, rather than by money-making projects. This permits the ladies who do attend Aid meetings to devote all their time to relief projects.

DAILY VACATION BIBLE SCHOOL

The first D.V.B.S. in the Onekama area was conducted by the Church of the Brethren in 1931. Two girls from Manchester College, Lois Sherrick and Nina Ross, had charge of the school. It may be assumed that such schools were held annually thereafter; though there is mention of them in the minutes only when an attempt was made to secure the co-operation of the Congregational Church. There is definite reference to such co-operation in 1936. Since at first the Church of the Brethren school was the only one in the vicinity, children were brought in from some distance, in cars driven by members of the church. In time other schools were organized and attendance at the Church of the Brethren school diminished. Grace Showalter, more than any other person, was responsible for the organization of these other schools; for she advocated D.V.B.S. ardently at county gatherings of church people. For some years she was director of the school in her own church.

From the beginning, contributions of the children attending D.V.B.S. were channeled to benevolent ends. Expenses of the school were met from Sunday school and church funds until 1939. After that date, they were defrayed from the Shultz Fund, which consists of the interest on a legacy left to the church for Christian Education.

YOUNG PEOPLE'S ACTIVITIES

No phase of church work held a greater place in Reverend Ulery's interest and concern than its young people's activities. He nurtured these activities and participated in them; their vibrant pulse being like elixir to him. No one had more fun than he at the taffy pulls, corn poppings, sleigh rides, moonlight trips on the *Ruth Marie* (a Portage Lake launch), and New Year's Eve parties. When the B.Y.P.D. was organized, he was the first sponsor.

His encouragement led to the graduation from high school of young people who would otherwise have dropped out. A considerable number of his young people took life seriously enough to appear on the high school honor roll again and again. So many Brethren young people went to college that one of the high school faculty members once inquired, "Why do all Brethren young people go to college?" Not all do go, of course; but the proportion who do, is far above that of any other group of high school graduates.

Some present day middle-age folks remember, with considerable vividness, some of the activities of their youth: how they once gave a waffle supper at Erickson's Hall and so overloaded the circuits, as to blow all fuses and keep people waiting in the dark for a long time. Nor have they forgotten the ice cream socials on the church lawn; or the dramatic productions, which they gave with such effectiveness that they were requested to repeat them several times. In 1934, they repeated the temperance play by Ira Frantz, "What Shall it Profit," three

times by request. In 1936, they gave "The Eleventh Mayor," a peace play, also by Ira Frantz. They repeated this play at District Conference in August. They gave "The Unlighted Cross," and other dramatic productions at various times. The girls put on a bridal review one spring in which they modeled wedding gowns of various periods, borrowed from people of the community.

In 1933, the young people sponsored the District Conference held in the local church that year. Beatrice Anderson was chairman of the committee. They handled all the business details incident to the conference; they hired the cook and served meals in Erickson's Hall; they listed all lodging accommodations available among the Brethren, solicited beds among their non-Brethren neighbors, and made lodging assignments. That these young people were good managers is attested by the fact that they came out in the black.

Still other young people's activities were: negotiation for and purchase of the lots between the church property and the alley to the south; purchase of and raising a heifer for overseas and, more recently, cooperation with the young people of Lake View Church, in providing another heifer. In 1946, two car loads of them went to Clarksville to help with the canning of carrots and the making of saur kraut for relief. Since the inception of work among the migrants in Manistee County in 1957, some of the local youth have taken an active part in that work.

The first camping experience of Onekama youth occurred in 1929, when a group of them spent a week-end at Rock Lake Assembly at Vestaburg, Michigan. In 1932, two girls went to Camp Mack in Indiana. From 1948 to 1951, local young people participated in annual state-wide *hilltops*; two of which were held in Onekama at the Howard Deal home. In recent years all age groups have had a considerable number of campers at Brethren Heights, near Rodney, Michigan.

In the fall of 1958, the young people's class, with their councilors and their pastor, Reverend Ward, made a week-end trip to Chicago to visit skid-row. There they saw the liquor problem in the raw. The experience did more to bolster their resolution to have *nothing to do with the stuff*, than any number of temperance lectures. Incidentally, some young people now grown to adulthood, have never forgotten the shock they received once when a temperance lecturer gave an impassioned plea for temperance at the church; then inadvertently dropped a pack of cigarettes from his pocket. Other important trips have been: to Washington, D.C., to a peace seminar, in 1952; in 1954, a delegation attended the first National Youth Conference at Anderson, Indiana; and in 1958, another delegation went to the second National Youth Conference at Junaluska, North Carolina.

ALTARS UNDER THE SKY

The first record of a vesper service under the open sky appears in the church minutes of July 8, 1931. Since then such services have been held more or less frequently. In fact, not many summers pass without one or more such occasions. In the days of the old church, they were sometimes held on the spacious lawn south of the church; in more recent years, usually on a hilltop overlooking Lake Michigan, or Portage Lake (or both), or on the beach itself. Week evening vespers are often held in conjunction with beach parties or picnic suppers.

The formal Sunday evening program is usually arranged by the young people; it consists of praise, poetry, precept, and prayer. The more informal worship of beach party or picnic, may be merely facing the setting sun and singing, "Day is Dying in the West," as the worshipers watch God paint the western sky in glowing colors, and the sun *drop* into the lake. As the colors fade, gradually turning from crimson to pastel pink, then to a gray veil that creeps silently over the seascape,

it appears that even the breezes understand; all is still for a bit, and peace prevails.

In quietness the worshipers may now wend their way homeward; or they may linger a bit until,

"Ten thousand stars are in the sky,
Ten thousand on the sea;
As every wave, with dimpled face,
Leaps upon the air
Catches a star in its embrace,
And holds it trembling there."*

In the sacredness of the evening hour the worshipers seem to have sensed the nearness and presence of God.

BRETHREN FELLOWSHIP

Brethren have always enjoyed a rather close fellowship. That fellowship was probably closer in the days of yore than in later years; for the early Brethren were a *peculiar* people and tended to live somewhat apart from the world. Fellowship in the early days of the Onekama Church took two general forms: one was the utilitarian *bee*, in which Brethren worked together in mutual helpfulness, or for the church; the other was the social beach party or picnic, in which they played together. The fellowship supper of more recent years attempts to maintain comradeship, but at best it falls short of the natural fellowship afforded by the work bee and beach party. Work bees gradually dropped out of the picture as industrial employment made it easier to share money, than to share time. Beach parties declined as an all-church activity as summer homes and cottages increased along the lake front, reducing the open beach little by little, until there now remains only the public beach near the lighthouse and the Pierport beach. Some Sunday school

*Paraphrase of "Twilight at Sea," by Amelia Coppuck Welby

classes still have beach parties; but these parties do not compare with the all-day, church-wide affairs of the olden days held annually on the 4th of July.

Transportation to those early Sunday school picnics was by horses and spring wagons. Reverend Ulery had a special rack for his wagon across which boards could be laid to provide seats for a number of young people. There was one covered wagon in the procession; that belonged to Tom Carey. The wagons stopped at a spring along the way to fill milk cans with water for drinking and cooking; for there was no water, other than that of the lake, available at the picnic site.

At the time of the earliest of these picnics, the road leading to the big lake was little more than a woods trail. At one spot, not far from the "three beeches", where the picnic was held each year, the sand was so loose that every one had to get out of the wagons to enable the horses to pull through. This sandpit marked the place where in prechannel days, a large ditch led the water from the old saw-mill on Portage Lake to Lake Michigan. The ditch had been filled in, but the sand was still loose. Since the spot was not far from the picnic site, the young people and many of the children, did not bother to get back into the wagons, but went racing toward the *beeches*. The trip was almost as much fun as the picnic itself. The children were all a-flutter with excitement and were constantly on the alert for animals, especially deer, which might be sighted along the way.

Occasionally several young men went to the picnic by rowboat. Starting at the dock in Onekama, they rowed the length of Portage Lake, through the channel, and doubled back on Lake Michigan to the shore near the picnic site. That meant about ten miles of rowing, round trip. The picnickers were always glad for the boat.

The three beeches were located a short distance from the

water front. One of the trees was quite large and had wide-spreading branches. Under the canopy of those branches tablecloths were spread on the sand for the picnic dinner. On the opposite side of the tree, a stout rope was fastened to a large limb for a swing; which was soon shuttling back and forth to the very branches of the tree.

Immediately upon arrival at the picnic site, some of the men began scouring the beach for driftwood for fires; others set up poles for Mrs. Ulery's coffee bucket. That bucket was used only for these Sunday school picnics and was smoked black on the outside from previous picnics. Johnnie Erickson hustled about to get his big iron kettle for wieners set up and a fire going under it; for he was the wiener chef. One year an Indiana guest for the day, tripping over a rope, upset the wiener kettle and scattered its contents over the sand. The guest was very embarrassed over the mishap, but everybody seemed to think it was a good joke; so he was soon enjoying the picnic as much as anyone.

While Mrs. Ulery and Johnnie were busy with their tasks, Dr. Poor (a summer resident for many years), cut lemons into a ten-gallon can and stomped them with a home-made stomper to extract juice for lemonade. Others were busy spreading cloths, unpacking baskets, distributing tincups (of which the church owned dozens), et cetera .

While the grown-ups were thus occupied, the young folks played ball, pitched horseshoes, tried to skim the water with pebbles, or just strolled up and down the beach to see what the water might have deposited on the sand. The children played tag, dug wells in the sand, built sand mounds, or were buried in the sand up to their necks by Mr. Ulery. His shovel for this purpose and his stout rope for the swing invariably were a part of the picnic paraphernalia; he never forgot them. One of the women assumed the responsibility of keeping an eye on the little tots as they played in the sand, so

that none of them would wander to the beach until there were adults there to see that no harm befell them.

When the call for dinner was sounded, everybody left their sports to scamper to the tables—where they could hardly wait for grace to be said, to fill their plates and then their stomachs; for the early morning breakfasts had been well settled by the long ride on the jolting spring wagons. They ate until they could swallow no more; and some, like the boy who wished his legs were hollow, longed for greater capacity. There was, of course, continual chattering and joking throughout the meal.

Dinner over, the young people (and some not so young), changed to old clothes to go wading; in those days bathing suits were trappings only for the rich. The dressing rooms were the lea of two sand dunes: the boys changed behind one; the girls behind the other. Soon they were in the water, splashing and shouting. Sometimes a big wave caught one of them unawares and bowled him over. While the rest were laughing at him, someone else was likely to be caught by another wave. While the wading was going on some, who were brave enough to dare Lake Michigan swells, took turns at a ride in the rowboat, which was on the lake almost continuously. Everybody was having heaps of fun.

Time for the return trip came all too soon. After considerable urging, all were again in dry clothes and climbed to their



Burying him up to his neck in the sand

seats in the wagons. They were hardly started homeward until the smaller fry were asleep in their mothers' arms; older children leaned against their parents, on one another, and dozed off; for all were dog tired. The older folks who remained awake, gave vent to their gratitude for a perfect day by singing hymns as the wagons jolted along. There was some calling back and forth between the wagons in the lull between songs, but there was not the excitement and hilarity of the morning trip. Then, everybody was wound up; now, they were pretty well run down.

The day was not always so perfect; sometimes the spirits of the picnics were dampened by a shower of rain. One year, about 1919, there was a heavy downpour shortly before time to go home. The shower came so suddenly that there was not time to get the side curtains on the old-fashioned cars, which by that time had replaced the wagons (except for Tom Carey's covered wagon); so the cars afforded very little protection. As many of the women and children as possible, got into Tom's wagon. Blankets were thrown over branches of the trees, and some folks held newspapers over their heads, to break the force of the pelting rain; still others went into the lake—for said they, "If we're going to get wet we might as well be in the lake". The shower was soon over but there was bedlam while it lasted; children cried and folks scurried about like bugs when a board is lifted from the ground, trying to find shelter. Those who didn't go into the lake were about as wet as those who did; those in the lake appeared to be the happier. As soon as the shower was over, things were gathered up, so that folks might go home and into dry clothes. Mr. Ulery loaded his passengers and was soon on his way, unaware of the trouble in store for some of the others. Some of the cars would not start because their spark plugs were wet. Everyone was finally loaded into the cars that did start; those that didn't were abandoned until the next day.

CHURCH MUSIC

Musical instruments were taboo in the Church of the Brethren for many years; but the Brethren loved to sing, and sang unusually well without an instrument. The song leader obtained the *pitch* with a tuning fork or pipe, then with the first sweep of his (or her) hand, the congregation chimed in. Visitors, accustomed to musical instruments, were amazed at the vivacity with which they sang; and frequently remarked that Brethren had no need of an instrument with *such* singing.

Some Onekama folks still remember with what enthusiasm W. R. Miller led the singing. In a vigorous voice, and waving both arms, he carried the congregation with him as he boomed out such lines as "like the sea billows roll", so that the words echoed among the rafters of the church. Several of his favorite songs were: "Since Jesus Came Into My Heart", and "I Shall Go There to Dwell in That City, I Know". One of the present parishioners tells how as a child, she could almost see "the pearly gates opening to let him in."

The musical ability of the church was maintained at a high level by *singing classes* now and then. The first of these classes was held in August of 1912, with Zuma Heestand as instructor. Reference is made in the minutes to other classes from time to time. The classes were greatly enjoyed by the young people; for they were social, as well as learning occasions. In 1949, a two-day Music Institute was conducted in the Onekama Church by Paul Halladay of Manchester College. This Institute, however, was for music leaders of the churches in the area; not for the rank and file, as were the singing classes.

By 1925, opposition to musical instruments had subsided sufficiently that a committee was appointed "to investigate securing an instrument." Apparently an organ was procured for in 1926, the purchase of an organ stool was authorized. In 1930, a piano was purchased and pianists elected for both Sunday school and church. When the new church was built

several pianos were donated, and still another in 1950. The best two of these are still being used; one in the auditorium, and one in the basement. The latest event in the way of a musical instrument was the purchase of a Hammond electric organ in 1958.

Current editions of the Brethren Hymnal have been used for church services, from the time of the dedication of the first church to the present—three different editions, each in its day. Kingdom Songs were used for Sunday school. Since 1947, the Hymnal has been used for both Sunday school and church. When the last edition came from the press, the 1925 hymnals were taken to the basement, where they are still used for fellowship suppers.

"LITTLE EDEN"

Since Reverend Ulery was so greatly interested in young people, he was disturbed by the fact that so few Michigan youth were getting camp experience. He dreamed, therefore, of a camp in Michigan for Michigan youth. When a property that had been a private school for boys, was offered for sale, he felt that the District should buy it. The property was located on Portage Lake, about a mile from the church in Onekama. There was a large three-story building with office and living room for the director, a large auditorium, a smaller conference room with fireplace, kitchen and dining facilities, on the first floor; and sleeping accommodations for a considerable number of persons, on the second and third floors. Near this building a trout stream, spanned by several rustic bridges, rippled its way toward the lake. There was also an open pavilion with a huge fireplace; an excellent place for wiener roasts, vespers, or classes. There were a number of family cottages and a caretaker's cottage. The property was well wooded and most of the cottages shaded. A tall arbor vitae hedge, next to the highway, gave seclusion to activities on the grounds. True, the property

was off the beaten path of the majority of Michigan churches; as far away from some of them as Camp Mack, in Indiana. But, it was a plum that Reverend Ulery felt the district should not pass up. The district did not seem ready to take action; but Reverend Arthur E. Taylor of Flint, looked at the property and bought it on his own initiative. He named it "Little Eden." At "Little Eden" the camping program of Michigan began and continued for several years.

An intermediate camper of those days, now grown to womanhood, tells how she felt that she had a claim on "Brother Ulery", that down-state campers didn't have, when he appeared on a camp program; for, wasn't he a friend of her parents—yes, and of her grandparents, too! She waited with anticipation to see how the other campers would react to his mannerisms: his chuckling laugh; the way he shook his coat tails; and his habit of stopping just before the key word in a sentence, waiting for the audience to supply the word.

Desirable as "Little Eden" was, the district felt that it was "too far up in the north woods," to be a practical location for a church camp for the state. Reverend Taylor had an opportunity to sell out at a good profit to a party who wanted the property for a beer garden. He would not sell it at any price for that purpose. Then, along came the Mennonites, who were interested in the place for a church camp and retreat; he let them have it. The Church of the Brethren subsequently bought a property on Jehnsen Lake and proceeded to develop a camp there. There is now an active program at "Camp Brethren Heights". Many Onekama youths participate in the various age group camps held there each summer.

ENTERTAINING DISTRICT CONFERENCE

The largest project in the way of meetings undertaken by the church at Onekama, was entertaining the state-wide district Conference. The church was host to these meetings three times

during the days when they were still held in local churches: in 1913, 1922, and 1933. In those days the District owned a large tent, which was passed from church to church as they entertained the Conference. The lawn south of the church was an excellent place to pitch the big tent, which was used as a dining room; and, between meals, for sectional conferences. Temporary tables and benches were provided by the host church.

Prior to 1913, the price for Conference meals was five cents per meal. On July 6, 1912, the Onekama Church formulated a paper to be sent to the conference, asking that the price be raised to ten cents. Either the query was not sent, or the conference did not grant the request; for the next year another paper was drawn up, asking that the price of five cents per meal be abolished and the committee of arrangements be allowed to set the price. If both papers went to the respective conferences, the delegates probably thought that Onekama was quite mercenary.

In addition to such beds as were available among the members and townsfolk, considerable lodging was provided by filling straw ticks and putting them on the floor wherever space was available; even in attics. The Ulerys provided a considerable number of these ticks. There was, of course, no charge for lodging.

People who attended the 1922 conference associate with it a tragedy that occurred at the lake one afternoon. Some of the Brethren had walked down to the dock to watch the Chicago boat come in. Presently word was brought back to the church that a boy was drowning; whereupon a number more went to the dock. No one seemed to know just what had happened: whether the boy in a spirit of bravado, swam too close to the boat; or, if his getting too close had been accidental. At any rate, when the boat turned, the boy was caught by the swirling water churned up by the propellor. The body was

not recovered for quite some time. Though the lad was a stranger to the Brethren, they were quite subdued in spirit when they returned from the dock.

In 1933, as already stated, the young people assumed full responsibility for entertaining the conference! They did the planning, hired the cook, served the meals, paid the bills, and took care of the lodging. It was a big venture; but they handled it expertly.

The conference finally came to be held in camps, instead of local congregations. Camp Manikiwa at Brethren was one of the three camps chosen; and Onekama was one of the four churches co-operating in its entertainment in that camp. One year, according to a notation in the Aid Society minutes, Mrs. Ulerly made ten bushels of Dutchess apples into sauce for the conference. She usually made large quantities of noodles also.

SPECIAL DAYS AND EVENTS

Thanksgiving. Onekama was too isolated in the horse and buggy days for folks to "go to grandpas" for Thanksgiving; so the Ulerys invited the church family to have dinner at their house. The dining table was moved into the living room and stretched to its limits. Every man, woman, and child turned out; each family bringing a buldging basket with them. For several years they went to the Ulerys for "Thanksgiving dinner"; then one or two other homes took their turns; but not many had houses large enough to accomodate the crowd. Eventually they began holding the dinners in the church basement. Then some people of the community, and occasionally some folks from Brethren, attended. With community participation, the dinners resembled in fact, the dinner first held by the colonists. A thanksgiving service preceeded the dinner, and a short program by the children usually followed it.

The custom of Thanksgiving dinner at the church is still observed though, since improved roads and fast cars have

eliminated the isolation of Onekamites from friends and relatives, community participation has ceased; and some of the members of the local church, spend the day with relatives. The crowds, therefore, are smaller than formerly, but enough attend to make it an enjoyable occasion. The young people assume responsibility for arranging and decorating the tables. The women put the finishing touches on the food and arrange it on the serving table. There is roasted chicken, sometimes turkey, goose, or duck, and occasionally venison—and all the trimmings. After thanks is returned for the meal, each individual fills his plate at the serving table, then finds a place at one of the other tables to eat. Soon some are back for seconds; and finally for pie, or other dessert.

Good Friday. In 1929, Reverend Ulery secured the cooperation of the merchants in closing the stores of Onekama from 12 to 3 on Good Friday. All the ministers in the county cooperate in a three-hour service in Manistee, and the Church of the Brethren conducts a one-hour service in Onekama. The attendance at the local service has never been large, but enough attend to make it very worth while; and folks have become accustomed to the three-hour closing of the stores.

World Day of Prayer. The ladies of the Church of the Brethren have taken the initiative, for some years, in conducting an evening service on the World Day of Prayer and inviting the folks of the town to observe the occasion with them. There is usually a good crowd of Church of the Brethren people and a sprinkling of other folks. In the last few years the Church of the Brethren ladies have invited their Congregational friends to alternate with them in arranging for and conducting the program.

Schools, Workshops, and Retreats. Onekama is too remote from most of the Brethren Churches in Michigan to entertain many state-wide meetings. The State Council of Boards has met there a time or two. In 1951, the second State Ministers'

Retreat was held in Onekama. Area meetings are more frequent: such as, the Musical Institute for leaders of church music, conducted by Paul Halladay, in 1949; and the School of Evangelism, conducted by Edward Ziegler, in May of 1953. In 1958, a Workshop for leaders in the work among Migrants in Manistee and surrounding counties, was held in the Onekama Church. Sectional meetings of BYPD are held there annually.

FOREST FESTIVAL FLOAT AND PEACE CONTEST

In 1941, the Sunday School prepared a float for the annual 4th of July Forest Festival in Manistee. Using the Helman truck, and with Mr. Helman as driver, the float portrayed a Sunday school class in session. One of the surprising reactions to the float was the almost continuous applause that it elicited along the way.

Also in 1941, the local church sponsored a peace contest in the Onekama High School. Prizes were awarded from the proceeds of the Shultz Fund, which are ear-marked for Christian Education.

SUMMERTIME AT ONEKAMA

Many churches experience a summer slump in attendance: not so, at Onekama; their slump comes in the winter time. In the summer, their own members are back from Florida and Arizona; there is usually an almost constant stream of vacationers dropping in for worship on Sunday morning; and there are some summer residents who attend the service quite regularly. Both Brethren and non-Brethren are included in this stream of summer guests.

The W. W. Slabaughs of Bethany Biblical Seminary top the list of Brethren guests; for they spent more than twenty summers at Onekama. Others who have spent one or more summers in the locality were the M. M. Sherricks, then of

Mount Morris, Illinois; Dr. A. J. Brumbaugh of Ohio, and his brother, Lewis; the Dr. Ellis Studebakers, later of LaVerne, California; the Ralph Millers of Wheaton, Illinois; the Arthur Taylors of Flint, Michigan; the Dr. V. F. Schwalms of North Manchester, Indiana and others. A list of folks vacationing at Onekama for shorter periods includes names like the Leland Brubakers, the Edwin Grossnickles, the O. S. Hamers, the Wilbur Barnharts, et cetera.

A list of out-standing non-Brethren who have attended services at the Church of the Brethren in the summer includes names like that of Dr. Poor, Professor of Philosophy, and his friend Dr. Gillvery, entomologist—both of the University of Illinois; who attended services so regularly for many years as to seem part of the church family. Paul Harris, founder of the Rotory Club, was a regular summer attendant for many years. Dr. Fred Sorenson, Professor of English at Normal, Illinois, still attends when he is in Onekama; as does Dr. Hayes, a medical doctor from Champaign, Illinois. Dr. Kennedy, formerly director of religious activities and student pastor at the University of Illinois, spends a month or more at Onekama each summer and attends the Church of the Brethren services. Dr. Wendell Brooks and his son, Alec, were friends of the Ulerys and frequent guests at the worship services; in fact, Alec was an associate member for awhile, and he helped with construction work on the new church.

SPECIAL SPEAKERS AND EVANGELISTS

An unusual number of outstanding persons have appeared in the pulpit at Onekama from time to time: some as special guest speakers; others as evangelists. Dr. W. W. Slabaugh preached one or more times each summer during the many years the family vacationed at Onekama. Dr. M. M. Sherrick dedicated the first church; Dr. Rufus Bowman, then president of Bethany Biblical Seminary of Chicago, preached the dedi-

catory sermon for the second church. Dr. Poor preached occasionally during the years he maintained a summer home at Onekama: Dr. V. F. Schwalm, formerly president of Manchester College, has appeared in the pulpit on several occasions. Dr. Kermit Eby, of the University of Chicago, and Dr. Andrew Cordier, an official of the United Nations, have both spoken at Onekama. Dr. Kennedy usually speaks one or several times each summer. Others who have appeared in the pulpit are: J. E. Sowers, rehabilitation worker in Greece; Basso Minso, a product of the African Mission; Faye E. Bruce (also colored), wife of the pastor of the Olivet Baptist Church in Detroit, and herself a world traveler; Leland Brubaker of Elgin; missionaries from China, Africa and Equador; Edward Ziegler; Paul Halladay; and others. W. R. Miller first came to Onekama as a lecturer on the Holy Land; he came back to live there and was a member of the local congregation for some years.

A list of those who have held evangelistic meetings at Onekama includes names like: D. L. Miller, world traveler; L. T. Holsinger (who, as he made his way through the crowd at the door one evening, overheard one young man say to another, "Don't go in there. That preacher hypnotizes people"); Floyd Malott of Bethany Biblical Seminary; Dr. R. H. Miller, Dr. Edward Kintner and Paul Bowman of Manchester College; Charles Zunkle, Spencer Minnick, and Ralph Smeltzer, of the Elgin staff; Ralph Rarick, J. D. Heckman, Galen Bowman, Elgin Moyer, and others.

Names of some important visitors and speakers may have been overlooked in going through the records, but the list given is long enough to bear witness to the fact that, isolated as Onekama may be geographically (as far north as any of the Brethren church in Michigan, save one), she has had an unusual quota of distinguished guests; both as worshipers and as speakers.

Chapter 13

BEYOND LOCAL BOUNDARIES

COMMUNITY SUNDAY SCHOOLS

Reverend Ulery is credited with having been the organizer of five Sunday schools in Manistee County, which in time evolved into churches. In most of these schools he was the superintendent for longer or shorter periods of time; until there was local talent to take over. At Onekama he was superintendent for a year after the Brethren began worshiping in their own church; then assistant superintendent for another year.

In 1912, a Sunday school was organized at the Bertleson school house, north of Onekama, by workers from the church in Onekama; this school continued for three years. Apparently a Sunday school was conducted in the same community some years later; for one of the members has a record in her diary of holding Sunday school in homes in the area in 1934. Beginning in 1932, and continuing a little over a year, a Sunday school was conducted at Springdale where Howard Deal, one of the young men from Onekama, was teaching school. There was an independent Sunday school at McKnight, where Reverend Ulery preached occasionally.

These Sunday school activities are evidence of the fact that Reverend Ulery had an eye open to opportunities to establish church schools wherever he went; and that he inspired a similar attitude in the members of his church so that they in turn were willing to devote their Sunday afternoons to community schools round about.

BRETHREN SUNDAY SCHOOL CONVENTIONS

For some years, the Churches of the Brethren in the area in which Onekama is located, held semi-annual Sunday school conventions. The churches participating were: Lake View, Marilla, Harlan, Homestead, Onekama, Long Lake, Sugar Ridge, and Hart. Half of these churches have since been disorganized because of populations shifting from farms (many of which were abandoned), to industrial centers; a fate that almost befell Onekama at one time.

The conventions were very inspirational and tended to weld the churches together. It was with considerable regret that they were finally discontinued; chiefly for the reason that so many local workers wanted to attend the conventions that it became increasingly difficult to carry on the church program at home on convention Sunday. Yet, each church had a responsibility to the local community that it could not shirk.

ECUMENICAL FELLOWSHIP

During the years between the two World Wars, interdenominational gatherings of Sunday school workers of Manistee County, were held monthly on week day evenings. Luke Keddy of Bear Lake, a Methodist, was an active promoter of this activity. Active workers of various denominations attended the meetings and participated in the programs; among them Reverend Ulery, Reverend Helman, and a considerable number of other Church of the Brethren folks from Onekama, Lake View, and Marilla. Some folks from Manistee participated, though a large percentage of the attendants and active personnel came from the rural areas of the county. It was a lively group and they enjoyed the inter-church fellowship of the basket dinners greatly, as well as the programs that followed. The meetings were held at various homes where there were lawns large enough to accomodate the crowds; sometimes at Potter's Bridge, or at "Little Eden" camp.

Some of the programs were of a dramatic nature, highlighting moral and religious problems. There was a playlet, for example, coached by Mrs. Max Hamblin, wife of the county judge, on parental delinquency. At another time there was an *auction sale* of a boy, in which various community activities and interests bid for his soul and body. The organization also sponsored *floats*, lifting up some phase of religion, for the July 4th Forest Festivals in Manistee.

The meetings became a casualty of the gas rationing of World War II. While they lasted, they led many common folks to greater tolerance of church people outside their own denominations, and thus made a considerable impact on watertight denominationalism. There were several offshoots of the activity: for a few years there was an annual county-wide Sunday afternoon "sing", promoted largely by Galen Barkdoll of Marilla; and the organization of a number of Daily Vacation Bible Schools in the county was an outgrowth of Grace Shewalter's persistent presentation of the matter of these meetings.

UNTO ALL THE WORLD

A missionary committee of three persons was first appointed in 1912. This committee was responsible for a missionary program once a quarter. In more recent years the functions of the committee have been taken over by the Board of Christian Education. Now, instead of quarterly missionary programs, a School of Missions is conducted each year, beginning in January and running for six weeks. Missionaries from the various mission fields have visited the local church from time to time, and spoken of their work and the opportunities for service in their various fields.

Financial support of Missions for many years was by special offerings, the Sunday school offering of the last Sunday of each

month, and birthday offerings. One of the Onekama women tells how, when she was a child, her childish eyes popped one Sunday when W. R. Miller piled seventy-six dimes on the table in the front of the church as his 76th birthday offering. The children of the Sunday school have cooperated with the State Children's Work project of supporting Larry Bieber, son of the Charles Biebers of Africa; and one of the Ebey daughters, while Robert Ebeys was in Puerto Rico. The women cooperated for some years with the Women's Work of the District in supporting the total Brotherhood program for six hours each spring. On that day, the local women have lifted up various phases of the Brotherhood Fund projects in a Sunday evening program. One year they gave a dramatic skit entitled "When the Money Talked," adapted from a Baptist playlet by the local president of Women's Work. In more recent years a definite item is included in the church budget for the Brotherhood Fund, of which Missions is a part.

As for missionaries, the record of the local church has not been so good. None have gone out under our own Board. Dorothy Bowman, sister of Dr. Curtis Bowman, married a Mennonite, Merle Schwartz; they served in Africa as medical missionaries under the Mennonite Board. Another missionary to Africa, once an associate member of the Onekama Church, was Alec Brooks. Alec and his wife served several terms under the Presbyterian Board in the French Cameroon, which borders our own Mission territory on the southwest.

UNTO THE LEAST OF THESE

The Aid Society of the Church, in particular, has been active in the outreach of the church through the relief program. They have collected and mended used clothing, made bedding, gathered fat for soap-making, sent a number of sewing machines, and in other ways have done what they could to make life more tolerable for the unfortunate victims of war; especial-

ly the displaced persons in refuge camps. They have also responded to the hunger of the hordes in backward countries who are never free from the pangs of gnawing stomachs. In 1946, they sent a ton of celery from the Beulah celery fields to the canning factory near New Paris, Indiana, to be processed for overseas shipment. They have sent many dozens of glass cans to Greece, where relief workers are teaching the people to can summer surpluses for winter consumption, and they have contributed funds for dry milk through C.R.O.P.

The young people of the church, as already noted, have made various contributions to the relief program. In addition to their contributions from the home front, one of them spent two years in Germany as a volunteer worker under Brethren Service. His work, for the most part, was in refugee camps; but he also helped with heifer distribution.

The church gave some assistance to the Howard H. Helmans, in their displaced persons and exchange student program; both by helping in the weekend work camp to get the housing ready for the first family, and in supplying household furnishings and utensils. The Helmans gave assylum to fourteen displaced persons in all, including five children and one grandmother seventy-six years old; and they entertained a German Exchange student for a year. A Japanese-American girl, who lived in the Helman home while attending college at North Manchester, spent a week with them in their Onekama home, one summer.

Other projects for the welfare of those less fortunate than themselves have been: providing funds for sending several sheep to Ecuador; the sending of four or five large boxes of miscellaneous articles to the Piney Woods School for Colored Children; sending used clothing to the Pacific Garden Mission in Chicago. Other good will boxes and gestures are listed under Aid Societies activities.

THEY ALSO SERVED

The first C.O. Camp in the United States was located near Marilla, Michigan; about twenty miles from Onekama. Later the camp was moved to Stronach; then to Wellston—all within a radius of forty miles of Onekama; near enough for the local church to aid in a very substantial way by furnishing supplies of various kinds. One year the Ulerys and several other families entertained the Berthren boys of Camp Wellston in their homes for Christmas dinner. Earl Garver, director of the camp (now Dean of Manchester College) was one of the guests in the Ulery home. The work of these Camps pertained largely to the national forestry program; planting trees, plowing fire-breaks, and cleaning up dead timber.

One of the Onekama boys, Dan Deal, was at Camp Walhallow for awhile; then he became a smoke jumper in Montana. The work of the smoke jumpers was to make parachute jumps from airplanes into mountain territory, difficult or impossible to reach by ground transportation, when a fire was spotted in such a location. By landing in the vicinity quickly after the fire was spotted, a smoke-jumper could usually extinguish it before it got a head start, with the fire-fighting equipment he carried on his back. The fire out, he made his way through the jungle of the mountain side toward a trail, where he could be picked up by a truck.

Chapter 14

DARK DAYS

TRAGEDY IN THE CHURCH FAMILY

Wilbur Sellers, a young man from Onekama, was earning part of his expenses at Manchester College, where he was a student. He had charge of the college post office. The morning mail was delivered to the campus post office but he had to go to the down-town office for the afternoon mail. For this he rode a motorcycle. On February 11, 1936, the streets were a glare of ice. As he approached an intersection, he saw a truck coming on the cross street. He could not stop because of the ice; neither could the truck. Wilbur turned his motorcycle in an effort to parallel the truck, but the wheels skidded and he went under the truck; the rear dual wheels of the truck going over his body. He was taken to the Wabash Hospital in a critical condition and died early on the following morning.

Boarding students learned of his death at breakfast; off campus students became aware of it when they heard the chimes playing "Asleep in Jesus," before the first class. Classes were perfunctory that day, for the minds of neither faculty nor students were on their lessons. Quiet prevailed everywhere. When students communicated with each other, they did so in low tones or whispers. Wherever one went on the campus, he was likely to hear long-drawn sighs and, now and then, a sob.

A long distance telephone call to Onekama was made soon after the accident; another after Wilbur's death. By the time of the second call the family was on its way to the college. They had left Onekama in a snow storm that seemed to grow in intensity through the night, making their progress slow. When they finally arrived at their destination, they learned that Wilbur had passed away several hours before. In the meanwhile the storm had been growing worse at Onekama. When the second call came through, Mr. Ulery put on his boots, his horsehide overcoat, and fur cap; to take word of Wilbur's death to Grandma Kintner, who was alone at the Sellers home. By then, the storm was so furious that he crawled on his hands and knees most of the three-quarters of a mile.

Arrangements were made for an evening funeral at the college after which the undertaker would start north with the body. Since the family had traveled all of the previous night, it was thought best for them to wait until morning. A car from the college with Professor Kintner (a cousin of Mrs. Sellers), at the wheel, and with Wilbur's roommate and Alma Wise as passengers, was to accompany the family car back to Onekama.

The cars started in the morning with grave misgivings, because the storm was still raging. The college car led the way. At Warsaw, the Sellers car made a wrong turn and drove some miles toward Fort Wayne, before they discovered their error. When the lead car discovered that the other car was not following, they waited; their concern mounting as time passed with no sign of the lost car. At long last they were together again, but it was hard to keep together in the blizzard. They were told again and again, that it would be impossible for them to get through; that by now all roads north were blocked; but, they were determined to go as far as possible. Inquiring along the way concerning the funeral car, they some-

times got reports that it had passed several hours before. The highway department was very cooperative. One county after another sent a snowplow ahead of the funeral car to the next county line; and they kept on the lookout for the family car which was likewise escorted by a snowplow. Much of the way there were only single track, deep tunnel-like lanes, with the snow walls on either side so high that those in the cars had to bend over and look up to see the top. Progress was very slow. The family became aware quite early that there was no possibility of reaching Onekama by the time set for the funeral; so they telephoned to the Ulerys to have it postponed. They were told that the funeral car had also telephoned that they would not be able to make it.

Postponement of the funeral entailed another difficulty. Fifty men had opened the road from the church to the cemetery with shovels. Since the snow was still drifting, the road would be blocked again by the next day; all their work for naught. But the next morning they got out their shovels again and had the road open by the time of the funeral. Folks wondered how a grave could be dug in such weather, but that proved to be less of a problem than keeping the road open; for the ground was not frozen under the snow.

Old timers still associate the *big snow storm* (the worst on record in Michigan, even to this day), with the tragic death of Wilbur Sellers. In the church family, his death is associated with another event; the arrival of the Showalter twins, which occurred on the day he died.

FUTURE OF LOCAL CHURCH IN THE BALANCE

Less tragic, but fraught with dire foreboding for the future of the Onekama Church, was the exodus of members to industrial centers. Over a period of several years, there were calls for church letters at practically every council meeting;

sometimes for a considerable number of them at a single council.

One of the causes for the exodus was that boats no longer came to Onekama. That meant loss of the Milwaukee and Chicago markets for small fruit. Only a limited portion of the crop could be absorbed locally. Some farmers turned to cherries and apples; but it took time for the trees to come into bearing; and folks had to live in the meanwhile. Some quit farming altogether. There was local employment for only a limited number; so people moved to Detroit, Muskegon, Grand Rapids, and Chicago.

Fortunately for the church, a few families moved in— and stayed. Their descendents constitute a good portion of the active staff of workers today. If they had not come, the church at Onekama would probably have suffered the fate that befell some of the churches in adjoining communities.

RULES AND TRADITIONS

There has been some tendency among Brethren people to consider Annual Conference decisions as *rules that must be observed*—and woe to him who side-stepped them. Conference decisions have been valuable in keeping the church moving in certain directions as a more or less unified body; and, to a large degree, they represent the best thinking of the church as a whole on current problems. However, like the Jews of old allowed the "traditions" of their religious leaders to nullify the commandments of God, so there have been Brethren whose thinking has been "fixed" by Conference decisions, rather than by the implications of the teachings of Jesus as revealed in the New Testament. Reverend Ulery respected the "rules"; but there were times when he was not too sure of their validity.

There was the time when seventeen women of the community, some of them with considerable leadership ability,

asked to be received into the church by baptism. In Reverend Ulery's conference with the women, they told him frankly that they believed in the Brethren way of life, except for one thing; they could not see a scriptural reason for wearing the *bonnet*; and, therefore, were not willing to commit themselves to do so. That put him on the spot. He could not say to them "Thus saith the Lord"; yet, to take them in without that committment would violate Conference rules. Since he could not answer their objection, save by the argument of *expediency*, it is hard to know what his decision might have been, save for another consideration. There were some in the congregation who were quite adamant about keeping conference rules. To take these women into the church without their promise to abide by all the rules, was likely to cause disruption in the church. This factor looked large enough to settle the matter for him; he stayed by the rules.

It may be added that Reverend Ulery was progressive enough in his thinking to bring upon himself, on several occasions, the reprimand of the elders of the District for "being too liberal." The fact is, he was just a jump ahead of most of them; for all eventually came to his point of view. With him it was not "We'd better go slow," but rather "Come on, let's go." His straining in the harness may occasionally have broken a strap; then someone was likely to say, "Why can't you take it easy like these *staid* and *steady* boys?"

FIRE! FIRE!

On the morning of February 17, 1946, it was fourteen degrees above zero. The church janitor kept poking the fire and adding fuel, but it was hard to get the church warm; only shortly before the service was over, was it comfortable in the auditorium. After the service, folks visited a bit as usual, then went home for dinner. They had scarcely finished eating, when a neighbor of the Ulerys saw smoke pouring out of the church

windows. He gave an alarm and the news spread rapidly that the Brethren Church was burning. Neighbors and friends hastened to the rescue. Some, at considerable risk to themselves, tried to get into the building but were driven back by the suffocating smoke. That slow-poke fire of the morning finally got going and over-heated the furnace. The fire was located near the center of the building and the whole structure was now a roaring furnace. Some buckets were the only fire fighting equipment in town; these were of no avail against such a furious blaze. By the time the Manistee fire truck arrived it was too late to do anything about the church; so they concentrated their efforts to saving the school bus garage; which stood only a few feet from the burning building.

Everything in the church was destroyed. Only a few folding chairs, which happened to be in a private home at the time of the fire, were left. It was assumed that the church minute book had been destroyed, and a new one was purchased. Later the old book was produced. It had been at the clerk's home at the time of the fire.

While the flames were still leaping into the air, Reverend Boadway of the Congregational Church and some of his trustees, came to Reverend Ulery to offer the use of their church for Sunday morning worship (their services were held in the afternoon). The offer was gratefully accepted. The next Sunday morning the Brethren met in that church, and continued to do so until they again had a church of their own—a period of sixteen and a half months. Evening services were held in the Guimond home. So not a service was missed because of the fire.

Chapter 15

A NEW CHURCH

UNDAUNTED

On the evening of the fire, while the ruins of the old church were still smoking, the members met in the Guimond home in a service of consecration and prayer for guidance. There seemed to be no question in anybody's mind about rebuilding. They decided to meet again on Wednesday evening to plan toward that end. When they came together then, they were quite perturbed to learn that the church had been insured for only \$2,250.00; but they did not let that fact dismay them. They proceeded to set a goal of \$10,000.00 for rebuilding. Some gasped when that amount was suggested; it seemed so unattainable! After discussing it a bit, they decided that setting a lesser goal would be facing the matter unrealistically. One wonders whether they would have had courage enough to proceed with their planning, had they known that more than twice the amount of the goal set, would be required before they were finished with the project.

Someone suggested that the building fund be called the "J. Edson and Sylva Ulery Memorial Fund," and that they attempt to raise the \$10,000.00 by August 15th; that date being the fiftieth anniversary of Reverend Ulery's work in the ministry. The suggestion was heartily approved. Checking up on what funds might be available as a nest egg, they discovered that \$184.00 had been collected for repairs to the old church; to this they added sixteen dollars to make an even \$200.00,

which with the insurance gave them a start of \$2,450.00 toward their goal.

GETTING SET FOR REBUILDING

Finance and Building Committees were appointed and went to work immediately. Preliminary plans were drawn up; but, it was thought best to consult the church architect before making any definite decision concerning them. The architect, Charles Deardorff, came on March 20, bringing with him photographs of various types of church plants. The Fairview Church at Udell, Iowa, seemed best suited to the local situation. The church was startled, however, to find that they had not set their goal high enough; that it would take at least \$20,000.00 to build a church after that plan (or any other adequate to their needs). By now, they had grown somewhat accustomed to being shocked! They decided to send a car load of members of the building and finance committee, to have a look at the Udell Church. The trip was made the same weekend. Their report was favorable; and the plan, with minor modifications, was adopted. On April 12, the first lumber was delivered to the church premises; by Easter (which was on April 21), 10,000 feet were on hand. A special offering was lifted on Easter Sunday for the building fund; which amounted to \$986.25.

TROUBLE AFOOT

The debris from the old church had to be cleared away before any constructive work could be done. Boy Scouts offered to help clean up the mess; their offer was gratefully accepted. Since many hands make light work, the job was not as formidable as it had appeared. In a few days the ground was ready to be staked for the foundation of the new building. The old church had stood within a few feet of the north line of the church property. The new church was to be more centrally lo-

cated; the north wall about where the south wall of the old building had been.

On June 18th the basement was excavated. Now trouble was afoot. The excavation began to fill with water; in a day or two it was a lake. Folks shook their heads and said, "They'll never get rid of the water; the site will have to be abandoned." It did look as if that might be the case. The building committee was stymied.

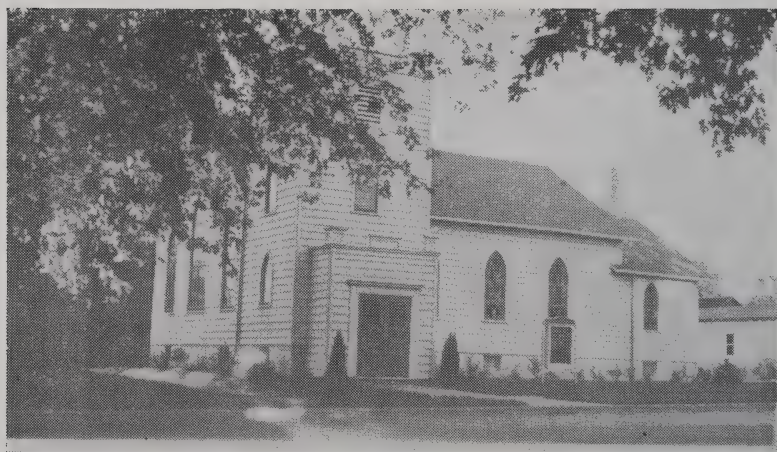
After mulling the matter over a day or two, David Joseph and Howard Helman met at the lake one evening and, using Mr. Helman's long distance level, tried to estimate the amount of fall from the excavation to the Main Street sewer. They decided there was sufficient fall to drain the *lake* if permission could be obtained from the town board to cross Mill Street near its junction with Main Street, with a line of tile. Permission was granted and a group of fellows got together to dig the ditch and lay tile. They were gratified to hear the rush of water through the tile as soon as the connection was made. In a day or two all the water disappeared from the excavation. The bottom was then well graveled; four or five lines of tile laid in the gravel, and larger tile all the way round where the footings were to be. On August 3rd, the footings were poured. On September 12, the first blocks of the foundation were laid.

THE CHURCH MATERIALIZES

Work on the superstructure was begun as soon as possible, under the direction of Fritz Krahe. It was speeded along so as to have the structure enclosed and under roof before winter; then with a space heater, interior work could be continued through the winter months.

By July of 1947, the auditorium was completed, except for finishing touches here and there. The first public service was held in the church on July 6. The first wedding also occurred

in July. The church was dedicated on August 17, by the late Dr. Rufus Bowman, then President of Bethany Biblical Seminary in Chicago. The dedicatory prayer was offered by Reverend Ulery. The dinner on dedication day was served in the basement of the Congregational Church, since kitchen and dining equipment had not yet been provided for the new church basement.



The new church

THE CHURCH IS GRATEFUL

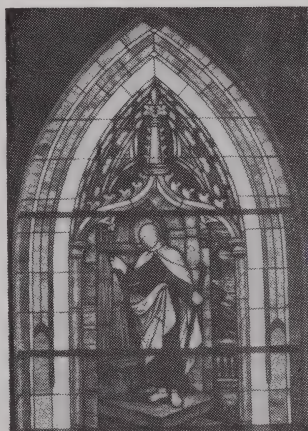
The church appreciated greatly the help they received from many sources, toward their building program. There were money contributions from fifty-nine churches and church organizations, such as Sunday school classes, women's organizations, etc. One hundred and twenty-eight friends of the church and of the Ulerys, from twelve states, also contributed money; as did four community groups in and around Onekama.

Gifts of supplies and equipment were received from fifteen

local dealers and individuals, including such items as: pulpit furniture, built by a cabinet maker living near the church; offerings plates, made by a wood worker in the adjoining Lake

View Church; a drinking fountain, contributed and installed by a dealer in an adjoining town; hardware by a local merchant; one hundred folding chairs by a sister church at Flint, etc.

There were twelve Memorials: all the windows, a tower broadcasting system and recordings, song books, bulletin board, and a picture of Christ overlooking Jerusalem for the front of the baptistry—the later by the local church in honor of the Ulerys for their many years of faithful service. For all these contributions and gifts, the church was exceedingly grateful; likewise for the thoughtfulness of a friend, who bought a new Bible for Reverend Ulery, since he had left his old one in the church on the day of the fire.



The large window

Chapter 16

CHURCH STEWARDSHIP

TENT MAKING

Reverend Ulery's occupation was not tent-making, as was Paul's; but he could say with Paul that "he did not eat any man's bread without paying with toil and labor; that he worked night and day that he might not be a burden to his little flock."* And he was always ready to lend a hand to a neighbor, when a bit of help was needed. He was as democratic as any man alive.

There was no thought of paying the preacher when the church at Onekama was organized; for those were the days of the "free ministry." Not only did the preacher fill the pulpit on Sunday, morning and evening; in Onekama, at least, he frequently mowed the church lawn; participated in the various bees; and gave as liberally from his own resources to every solicitation for funds and to all church offerings, as any of his flock. Beginning as early as 1912, the janitor was paid \$25.00 a year; the next year, the pay was increased to \$10.00 a quarter. But the minutes are silent concerning any remuneration for the preacher until October 3, 1930; when the first budget, including an item of \$250.00 for the pastor, was adopted for the ensuing year.

*Paraphrase of II Thessalonians, 3:8

It was not long, however, until the church was having difficulties with the budget. By 1932, they were desperate, and voted to use the *achievement offering* to "pay their own pastor". In January of 1934, the minutes state that the church was "in arrears a considerable amount" on the pastor's pay. A motion was passed that "because of the depression," his support be cut to \$1.00 a sermon for the following six months. But, it was four years before there was any relief for the preacher. In 1938, the treasurer was instructed to give the pastor a special gift of \$50.00 in appreciation of his services; and, at a later meeting the same year, his pay was increased from \$1.00 to \$2.00 a sermon. In 1939 the budget included an item of \$150.00 for the pastor; the following year, only \$106.00.

On August 3, 1943, a special council was called at which Reverend Ulery was hired on a full time basis, with the privilege of holding two evangelistic meetings a year, at a salary of \$500.00 per year. Since he lived in his own home there was no parsonage consideration. This arrangement continued until 1949, when he resigned because he was "growing old," and felt that he should resign while he still knew that he wanted to do so; rather than become a burden to the church after he had outlived his usefulness.

The necessity of securing a new pastor occasioned a facing up to the fact that pastors were not picked off of bushes at \$500.00 a year! After wrestling with the problem, the church invited Reverend Krieger to become part-time pastor at \$1,000 a year, plus parsonage; an arrangement that was changed to \$1200.00 a year without parsonage, when he purchased a place of his own. Reverend Krieger served the church for eight years, with some increase in pay as time went on. He resigned in 1957.

This time the church faced up to the proposition of a full-time, full-pay pastor. They were not sure that they could

do it alone and hoped for some outside help. When the hope of help with the program went glimmering; they tackled the proposition on their own, though not without misgiving. The budget now included a salary of \$3600.00 a year, plus pension and hospitalization benefits of \$375.00, and parsonage; making a total of around \$4500.00 for the pastoral item alone. An every-member canvas was launched soon after the coming of the new pastor, Reverend Richard Ward. When the finance committee totaled the pledges, they were elated that the total budget of approximately \$9000.00, had been subscribed.

GROWTH IN STEWARDSHIP

The stewardship of the Brethren of fifty years ago needs to be viewed in the light of their "way of life"; it cannot be measured by the foot-rule of our generation. Cold cash was not plentiful in those days, especially in this part of Michigan; so "time and substance" entered into many transactions. It is to be expected, therefore, that the limited money contributions of the early Brethren would be thus supplemented; and such was the case. To the Master sitting opposite the treasury, this "giving of themselves and such as they had," along with their small money gifts from limited resources, may well have been as acceptable as our larger contributions out of an entirely different economy; for stewardship is reckoned in relation to condition and circumstance, rather than the size of the check.

The amount of money required to keep a church functioning in the early days, was unbelievably small. With a free ministry, donated janitor service, fuel for the cutting, and "work bees" when manual labor was required—operating expenses were almost nil. Such items as grass seed for the lawn (after the yard had been filled in by voluntary labor); cement for the walks; repayment of a \$500.00 building loan from the

General Mission Board; and some other items, did require cash. Funds for such expenses were raised by solicitation as the need arose. Operating expenses, such as lights, communion, insurance, were paid by free-will offerings taken at council meetings. These offerings for the four years they are recorded in the minutes (1910 to 1913 inclusive), averaged \$7.43, \$8.01, \$3.75, and \$17.74, per quarter. Beginning with services in their own church, the council meeting offerings were supplemented by Sunday evening offerings.

From 1915 on, the minutes show a diversion of a Sunday evening offering now and then for interests beyond the confines of the local church. The first such notation is in April of that year, when an evening offering was set aside for the "starving Belgians." In July of the same year, the offering of the last Sunday evening of the month, and birthday offerings, were designated for the support of a native worker in India.

Envelopes for church offerings were first adopted on a "trial basis" for 1914; according to a minute of November 26, 1913. The first Sunday of each month was designated as the time to turn in the envelopes for the previous month. How long the envelopes were used is not recorded. The system was revived by a decision of council meeting on July 7, 1917. Again there is no record of how long the system continued in use. Envelopes were adopted for the third time in 1956, for the fiscal year beginning in October. They are now the accepted method for church offerings.

Prior to 1946 the church was reasonably well satisfied with its stewardship record. When the church burned in February of that year, the membership was spurred to an all-out effort to rebuild. They were very grateful for the response of churches, far and near, in their hour of need. Ever after, they felt an urge to respond in a larger way to the on-going program of the church beyond their own boundary lines. Having tasted the joy

of greater sacrifice for the Kingdom, they were not likely to be satisfied with the old fare. There are some who have not yet discovered the blessing of adequate sharing; but there are a considerable number of local tithers, and some who give more than a tenth of their income to the promotion of the work of the church at home and abroad.

CHURCH BUDGETS

By 1930 there was recognition of the fact that "The laborer is worthy of his hire." A token item of \$250.00 for pastoral care, was included in the budget adopted in October of that year; which is the first formal budget on record. Other items included in the budget were: forty dollars for janitor service; thirty dollars for coal; six dollars for lights; sixteen dollars for insurance; and thirteen dollars for communion—making a total of \$350.00 for local expenses. There was another item of seventy-five dollars for district apportionment; making a grand total of \$430.00. "Missions" was an extra-budgetary item; special offerings were lifted for this purpose. When the church failed to make the budget adopted, the only place they could cut was on the preacher's remuneration; so that was reduced to one dollar per sermon.

The amount of the annual budgets adopted increased quite slowly for some years. When, because of ill health and advancing years, it became necessary for Reverend Ulery to resign as pastor, the budget took a sharp turn upward. The amount of the 1958-59 budget (including an item of \$1200.00 for the Brotherhood Fund), was \$9240.00. If, for the purpose of comparison, we exclude the Brotherhood Fund item from this budget (which compares to the item of Missions in the old days), the 1958-59 budget is approximately twenty times that of the budget of 1930-31. But even so, it is not too far out of line with the increase of costs in other respects of modern living.

Chapter 17

CHURCH RECORDS

MINUTES OF BUSINESS MEETINGS

In spite of the burning of its first church, the Onekama Church of the Brethren is fortunate in having minutes of all the business meetings of the congregation for the fifty years of its organized history. We seldom look at the old minute book, it is true; but in the preparation of this history of the church it has proved invaluable. It discloses the "shoulders" on which the present church stands; it reflects the hopes and dreams of the Brethren through the years; it reveals changes in modes of thought and in manner of doing things. It is a legacy we should not esteem lightly.

CHURCH MEMBERSHIP

Reverend Ulery kept a personal record of the membership from the date of the organization of the Church at Onekama to 1952 (three years after he resigned as pastor).^{*} The record shows not only the names of those who have held membership

^{*}The record includes the years during which the Ulerys lived at North Manchester, Indiana; for which period Reverend Ulery secured information from the church minutes and from members of the congregation—only a few dates are missing.

in the church, but when and how they were received into its fellowship; and when and how memberships were terminated. The author of this book began where Mr. Ulery left off and completed the record to the fiftieth anniversary.

Beginning with eighteen members, at the end of the first five years that number had been more than doubled by baptisms; of which there had been nineteen. There was a net gain in letters of membership received and granted, of sixteen. In the meanwhile there had been one death (that of Dr. Sadler); one person had been disfellowshipped; two had been dropped at their request. The net membership at the end of the five years stood at forty-nine.

In spite of considerable fluctuation, due to financial considerations, the total membership gradually increased through the years. By the time of the fiftieth anniversary 304 persons had affiliated with the church at one time or another. Of these 168 were received by baptism; 122 by letter; five by confession; nine by association (that is, by presenting letters from churches other than the Church of the Brethren). Terminations of memberships during the fifty years were as follows: thirty-four by death; ninety-eight by letter; thirty-three affiliated with other churches; five were dropped by request, or because all contact with them was lost; two were disfellowshipped for unseemly conduct. The membership at the time of the fiftieth anniversary was 132.

MINISTERS AND DEACONS

Nineteen ministers have held membership in the Onekama Church at one time or another. Fourteen of these came into the fellowship as ministers; five were called to the ministry locally. Those who came in by letter were: J. Edson Ulery, D. E. Sowers, Edmond Sellers, E. C. Riley, Isaac Eikenberry, Roy Miller, W. R. Miller, Granville Nevinger, J. E. Joseph,

Harvey Stauffer, Curtis Bowman, Howard H. Helman, Martin Krieger and Richard Ward. Those called by the local church: Buryl Hoover, Grace Deal, Howard Deal, David Joseph, and Tom Deal. Edmond Sellers was lettered in as a minister, but after a few years decided he was not "cut out" to be a preacher; he was relieved at his request and made a deacon instead.

Eighteen deacons have served the church: seven were lettered in as such; eleven have been elected by the local church. Two of those elected, Fred Buckingham and Roy Whitehouse, were called to the office on the day the church was organized. Two others, Howard Deal and David Joseph, were first elected to the deacon's office and subsequently to the ministry.

At one time the church designated its deacons as stewards, instead of deacons, because of the unsavory reputation of a young man in the community, who was dubbed "deacon" by his cronies.

PART IV EVENTIDE

Chapter 18

THE SHADOWS LENGTHEN

REVEREND ULERY'S LAST EVANGELISTIC MEETING

In June of 1948, Reverend Ulery was in the midst of an evangelistic meeting near Clarence, Iowa. The evening service on the 15th was turned into a prayer meeting, which continued through the night; for the evangelist had been stricken with a heart attack that day at noon. The outlook was very grave; in fact, the physician did not hold out much hope of his reaching home alive; if so, only after some time of quiet. About one week later, to the doctor's amazement, Mr. Ulery took the train for home. The congregation's prayers for him had been answered.

After that experience he cancelled all further engagements for meetings away from home; but he did continue to serve his home church until the fall of 1949.

HIS LAST DISTRICT CONFERENCE

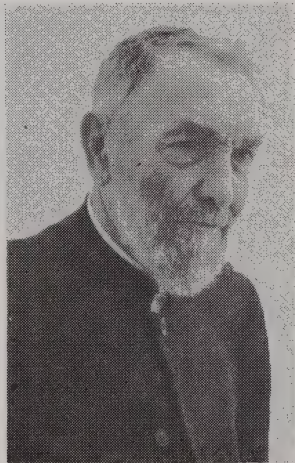
Until the time that "Brother Ulery" had his first stroke in 1949, he seldom missed a District Conference. From then on he attended only those held at Brethren every third year. That was near enough that he could *go home* when he got weary.

He was still able to take in some of the day-time sessions in 1954. At the Memorial Service for the ministers of the district who had departed this life during the year, he led the Memorial prayer "as only he could do it"; as was remarked by one of those who heard the prayer.

By 1957, when the next conference was held at Brethren, he was no longer able to attend. Many inquiries were made



At his last District Conference—"That's a good one"



**Also at the last Conference
—Listening sympathetically to another's woe**

concerning him. When Paul Coover suggested that a group of conference folks who knew him well, go to the Ulery home for a worship service on Sunday morning, the suggestion struck fire. A caravan of about a dozen cars, with some fifty passengers, left the camp immediately after breakfast. Their arrival at the home was a surprise to the Ulerys. Chairs were carried into the yard for Mr. and Mrs. Ulery; then the group of worshipers formed a circle, sang hymns and had a prayer

service. A free-will offering was lifted and presented to the Ulerys as a love gift. That morning worship meant a lot to them; and those who participated were happy to have had the privilege of doing so.

In the afternoon of the same day, there was "open house" from three to seven, in celebration of the Ulery's sixtieth wedding anniversary. It was a great day for them!

ON THE BANK OF THE JORDAN

Reverend Ulery passed his 85th birthday on June 22, 1958. In spite of three strokes, he was still able to get about the house without a cane; went to the table for meals; and wiped the dishes for Alma. His hearing had grown dull and his eyes were too dim to read; so most of the time he sat in his easy chair near the window and watched the traffic in the street; or bent toward the little radio at his side to listen to devotions, or the news. His mind was still clear. He enjoyed to have Alma sit near his chair and read to him from the Gospel Messenger, a book, or the newspaper. He also enjoyed company and had a good deal of it. His memory was good (except that it would not be forced. He could not always recall a detail when he wanted to; but, given a little time, it usually came to him). In gathering material for this book, I talked with him often concerning the early days. In response to lead questions, he recalled incidents he had not thought of for years. However, in spite of continued interest in the affairs of this life, it was apparent that his major interest was on the other side of the river; and that he was only waiting for the time for him to cross over to join Sylva over there.

If he had had the opportunity of pronouncing a benediction upon the church he served for so many years, it might well have been a portion of the farewell address of Moses on the banks of another Jordan:

"Give ear, O heavens, and I will speak;
And let the earth hear the words of my mouth.
May my teachings drop as the rain,
My speech distil as the dew,
As the gentle rain upon the tender grass ,
And as the showers upon the herb.
For I will declare the name of the Lord.
Ascribe greatness to our God."

Deuteronomy 32:1-3

HE CROSSES THE RIVER

"Brother Ulery" crossed the Jordan on January 8, 1959, about 7:30 p.m. For two days he had seemed more frail than usual; but he still insisted on putting on his clothes. He was at the dinner table on the day he crossed the river (though he ate very little). The doctor came to see him about 5 p.m.; he informed Alma that Mr. Ulery's condition was critical; that his heart was weaker than it had ever been and that he had a touch of pneumonia. After the doctor left, Alma fed the patient a little soup, got him into his night clothes (with as little exertion as possible), and gave him his medicine. The medicine made him cough. Suddenly he threw back his head, gave a gasp, and was gone.

Within an hour of his death, he had told Alma, "I feel fine." He had made that remark several times during the day, when he was quiet. All through the afternoon, however, even slight exertion had caused his breathing to be labored. During the afternoon, I had read the first section of this book to him; he listened intently and several times said "That's right." How thankful we were that his mind was clear to the end, and that his passing was so quick and easy; that he did not need to linger after his feet touched the brink.

We were grateful, also, for an error on the printed page of the "History of the Church of the Brethren in Michigan," that had caused us to plan our Fiftieth Anniversary program for the Church, early. When we located the old minute book we discovered that the church was organized on June 14, 1909;



The last picture of him—Taken on the day of the celebration of the fiftieth anniversary of the church. In the background, the baptistry curtain in honor of the Ulerys

not in 1908, as stated in the history. We had planned the program for October 12, 1958. When we found that the organization occurred in 1909, instead of 1908, we considered postponing the celebration. We decided that since there was a chance that "Brother Ulery" might not be able to enjoy it with

us if we postponed it, and since October was in the same fiscal year as the organization, we would proceed as originally planned. He was present on October 12. The service was a mountain-top experience for him. How glad we are that we did not defer the program.

PEOPLE TESTIFY OF HIM

There is perhaps no better way to conclude the story of the Ulerys than to let people, who knew and loved them, testify of their manner of life.

Mrs. Ulery was not so widely known as her husband. She "kept the home fires burning," while he fared hither and thither in his work among the churches. But she, too, was a great soul; an understanding companion; and both compliment and supplement to her husband. She was a woman of strong convictions, and was unwavering in her devotion to them; but the pattern she set was for herself—she was not prone to judge others by it. She was an active worker in the local church; a Sunday school teacher for many, many years; an officer of the Aid Society for twenty years; active in the Christian Workers' Society. She was state president of Women's Work for two years. After they left the farm, she accompanied her husband in some of his meetings. Once, during one of his earlier meetings in Michigan, he sent for her to come for a few days. Their hostess, writing of the occasion, said that while Mrs. Ulery was in their home "there was always a bit of laughter in the house, as J. Edson had predicted there would be." Religion for her was a joyous experience and a fulfillment of life's highest aspirations.

Concerning Mr. Ulery, the statement was made repeatedly, during his lifetime, as well as after his death: "There is a saint if there ever was one."

He was not infrequently called a modern Lincoln. As one admirer put it: "He is a current version of Lincoln—tall, angular, very democratic, a good story teller," and added the admirer, "a Biblical preacher."

Shortly before his last Christmas, Alma got a letter from a fifteen-year old daughter of one of Mr. Ulery's friends, asking if there was a picture of Mr. Ulery available; if so, she would like to give her parents a portrait of him for Christmas, since "they thought so much of him." The request moved Mr. Ulery greatly.

The following comments are a few of the many made concerning him at the time of his decease:

"Edson was an unusual man. He had a touch of genius. There was a poetic quality to his life and nature. He had a creative imagination, a keen sense of humor, and a remarkable capacity for friendship. My life will always be richer for having known him."

"He held a unique place in the church.—His wide-spread work in Bible teaching and in the evangelistic field, and his very original way of expressing himself, made him hosts of friends. They loved his gentle mannerisms, that were so different and made him unforgettable; they still quote him, and tell of his meetings, though they may not have seen him for years."

"What a wonderful person he was and what an influence for good, as he trod up and down the highways of life."

"His life certainly made an indelible mark on the Church of the Brethren. What better monument could anyone want!"

"I first learned to know J. Edson as a child. He was holding a meeting in our church and had a special Bible class for children. His teaching methods and manners captured the

attention of all of us youngsters. He was not an ordinary person. He possessed traits that made his life rich and in turn enriched the lives of others. I esteemed him highly and am thankful that I was privileged to count him my friend."

"Edson was a great man. Hundreds of families came to know him by his visits in their homes. I recall his being in our home when I was about four or five years old. I remember such a little thing as his telling me how to pet a cat—not against the fur.—The last memory I have of him was his prayer at the dedication of your present church building."

"All our lives have been enriched because he lived."

"My husband loved and respected the Ulerys as parents. He often mentions the great influence they had in shaping and molding his life."

"He lived the life he preached."

In the issue of the Manistee County Pioneer Press, following his demise, two whole columns were given to an account of his life and an editorial concerning him. In the editorial, the editor said he:

"—would not attempt to tell of the influence of J. Edson Ulery's life in our county as measured in spiritual, inspirational and friendship values. Every person who knew him can make appraisal within his own heart far better than any editor's summary.

"To attempt to estimate that influence by any material unit is crass indeed, the very lowest denominator in measurement. Yet, in plain dollars and cents, history reveals a fact so noteworthy we wish to mention it here.

"Back in the first decade of this century Manistee County had what was referred to as a 'Hoosier Invasion.' Attracted by

the low price of cut-over lands, hundreds of families came here from Indiana seeking to establish farms and homes. By and large it was an abject failure. The 'invaders' were poorly prepared to withstand the rigors of northwestern Michigan, and only here and there, was there one with vision, purpose, and stamina, to continue at the gigantic task of transforming our timberland slashings into productive agriculture. Hundreds returned after only a season or two. Even promoters who dallied too long at the venture went direfully bust.

"But in those settlements where Reverend Ulery labored and preached and taught, where he established Sunday schools and brought together congregations of worshipers, the 'invasion' caught hold, took root, grew, blossomed, bore fruit and multiplied. Faith was a living thing and today thriving communities have grown up.

"Dunn and Bradstreet probably never heard of J. Edson Ulery but each township assessor who takes paper and pencil and adds up the facts, knows that this humble minister was a multimillionaire—for his fellow citizens."

Though Reverend Ulery has laid aside his "overcoat of clay," that he might be unhampered in new adventures of the spirit; he still "softly walks within our thoughts," as though he had but put off his shoes.

